O, PEACEFUL ENGLAND! Now, where the drone of enemy aircraft menaced the peace of moorland and meadow, quiet reigns once more. The land of Chaucer and Shakespeare is for ever ours. Let us give thanks. But how? By the same thrift and self-denial that helped so greatly to bring Britain through—by saving to beat the Jap and to build a yet finer Britain!

Give thanks by saving.

GIVE THANKS BY SAVING

Issued by the National Savings Committee

World Review

INCORPORATING REVIEW OF REVIEWS

EDITED BY EDWARD HULTON

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THINKING ALOUD

EDWARD HULTON

LET US MOURN!

I WRITE this at one of the most solemn moments in the history of mankind. If the birth of Christ, the Prince of Peace, was the best event that has taken place in human history, the discovery of the Atom Bomb is the worst.

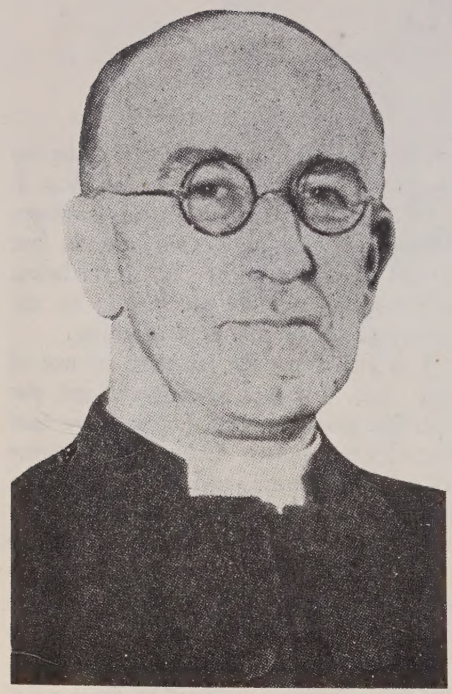
In the first place, we had no conceivable right to drop this weapon of frightfulness upon Japanese towns. We complained loudly during the last war because the Germans used gas, against trained soldiers, who were before a very long interval provided with gas masks. This time, with our first bomb we have killed perhaps many thousand people, a great part of them civilians not even engaged in arms factories, and including numberless women, little children and old people.

This is the first time I can recall that the British or their Allies have been the first to use some new instrument of frightfulness. In the last war we did not use gas until the Germans had already done so. In the last war it was the Germans who employed 'unrestricted submarine warfare'. In this war the Nazis were the first to bomb unprotected towns. Now, yielding perhaps to American pressure, we have countenanced the launching of the most frightful weapon of all; and without the excuse that we are fighting with our backs to the wall, as we were in 1940. Who are the Junta who decided upon this action?

It is assuredly easier now to see what happened in Germany. 'Why did you not put a stop to the atrocities of the Nazis?' our indignant Tommies asked of ordinary German folk when they occupied the Reich. How can the ordinary person start or stop the things which are done by 'high-ups', often anonymous? Was I, were you, consulted about this outrage? My indignation knows no bounds, but I am powerless. It is nevertheless our duty to try to put a stop to the continuation of this kind of thing.

It is a fact that the Japanese are not of our race. Neither, however, are the Chinese nor the Jews. Let us leave race theories to Fascists. Again, if we assume as we can assume, and as I do assume, that the Japanese army leaders wantonly willed this war, this can provide no excuse for killing hundreds of thousands of innocent civilians, women and children. So much for our boast that in bombing Germany we aimed only at military targets! There have been some ugly rumours that this was not always the case. And there can surely be no harm in giving publicity to these rumours now! For these whole Japanese cities, over whose destruction the daily press gloats, were not military targets, were they? How amusing that two Christian countries should bring civilisation in this way to a heathen empire! I am reminded of the famous cartoon concerned with the Italian Fascists' civilising mission to the Abyssinians, when they used mustard gas. The Abyssinian warrier is made to say: 'They told me it was civilisation. But I can't see it. They have blinded me.'

One's somewhat gloomy thoughts are not made brighter by the consideration that the Atom Bomb may soon be turned against ourselves. Of course, the popular press says, 'Now this will be the end of all war. For war has obviously become too terrible.' Yet I seem to have heard all this before, shortly before this



DR. FISHER, *the new Archbishop of Canterbury, has expressed fears about the Atom-thing*

war to be precise. But it never works that way. What happens is that the few leaders who desire war do not care. Nay, sitting somewhere in a comfortable underground shelter, they desire destruction. Meanwhile the mass of mankind, who are decent enough, but idle and irresponsible, do nothing whatever to take precautions to stop the egomaniacs. Though they can usually see the war coming years ahead, they stupefy themselves with wishful thinking. What actually happens is that the greater the fear felt by the peace-lovers the more they appease, and thus encourage the lovers of war. This is what occurred in the years before this war, when the British, foreseeing the horrors of aerial bombardment, merely redoubled their appeasement of Hitler and his gang.

THE SCIENTISTS WE WORSHIP

'THERE remains the general question of the advance of science', and not 'putting the clock back', and all that sort of stuff. People are already taking comfort in the thought that this Atom-thing must surely at last bring mankind to their senses. However recent evidence is not encouraging. It is true, of course, that the Atom-thing could heat umpteen thousand houses, or enable one to travel, at God knows how many miles per hour, in some direction or other. Recent experience shows that the inventions of the scientists we fall down before and adore are becoming more and more a danger to man. An individual who went up to an infant's nursery and presented him with a shotgun would very rightly be described as a criminal or a lunatic. Not because the infant could not use the shotgun to shoot himself a pheasant for his luncheon, but because he would almost certainly damage himself, or any fellow-infants who happened to be in the nursery. It is exactly the same with man, in his present state of development. The real truth is that we are beginning to do far more harm than good with science's new inventions. Man's advance in technics in the last hundred years or so has entirely outstripped his advance in morals, in which sphere it is difficult to see that he is at the moment making any progress at all. For men are not, in many ways, behaving better to each other than in past centuries. Take, at random, the expulsion of millions of Sudetans and Germans by the Czechs and the Neo-Lublinite Poles. Is there any parallel for this outrage fifty or a hundred years ago? There can be no doubt whatsoever that, with the present moral and social state of man, the less science and mechanisation there is the better. Though there is this dilemma. If British scientists do not go 'all out', the Russians, or some other people, might discover something which

would destroy our nation. This, however, does not give us the excuse to use a new weapon immediately we have found it.

I am not by nature or by trade a pessimist, and it may well be that some great spiritual leader, or movement, is about to burst upon the world. Nevertheless at our present snail's pace of moral advance we shall quite definitely not prosper. There has got to be *a quite outstanding advance*, and that soon, in man's reason, or in his spirit; and I think that only the spirit will do. The egomaniacs of this world are mercifully comparatively few, and could be fairly easily rendered harmless. What is required is a very great advance in the common man's sense of responsibility, and willingness to control or eliminate these dangerous individuals. Either this, which is not easy, and is in fact practically unprecedented, or the rise of an unusually great philosopher or philosophers, who will set about persuading the ordinary man to do this essential 'corralling' and policing.

Portrait of a brave man! DR. LABILLIÈRE, *Dean of Westminster, has condemned the use of the Atom Bomb against the Japanese*

PEACE? OH! WE'RE NOT READY!

I NOTICE by the way that Sir James Chadwick, one of the leading British scientists in the development of the Atom Bomb, was *not* optimistic when seen about any early use of Atom-energy for peacetime uses. 'It is really a completely different field, and we have a long way to go in it.'

EIGHTY-NINE—NOT OUT

THERE was tragi-comedy in the Pétain trial. Fortune is somewhat perverse! Most people die before they are eighty. Pétain, who had he died ten years ago would have entered the Hall of Fame, still survives at eighty-nine to be tried as a traitor. Some sentimental English say, 'Why not let the old boy, whatever he did, die in peace?' But the French possess perhaps a harder streak of logic. Neither is it possible to deny that if the Marshal is really guilty, his age can make no difference.

But is he guilty? Treason, like all crimes, must involve 'intent'. Yet Pétain claims that all he did was, to his own mind, in the interests of France. This is perhaps the crux: had he a guilty mind or not; and this is extremely difficult to prove in this case. It was perhaps a mistake, in any event, to give the trial all the trappings of a regular legal trial.

The trial would appear to be as full of irrelevancies as the late British General Election. If one did not know the real point at issue one might think that the Marshal was being tried for the unreadiness of France for war in 1939. Reynaud and others have not at all times added to their stature by their passionate irrelevant diatribes, which Counsel for the

Defence described as their efforts to regain their political virginity.

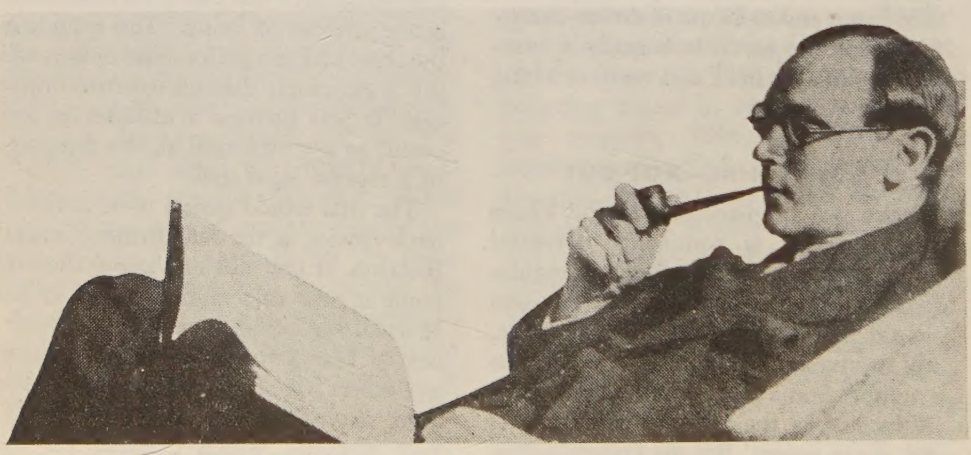
The British press, for some reason, seems to have anticipated that Laval would support the prosecution. Yet he took the obvious course of turning his testimony into a defence of himself, and subtly associating Pétain with his own policy.

A TALE OF TWO CITIES?

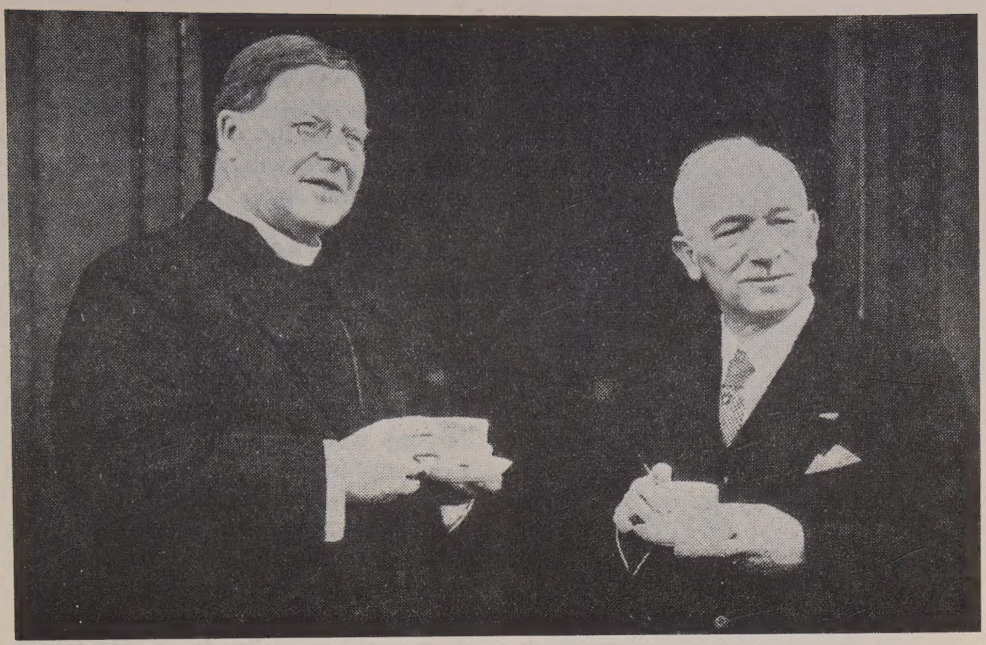
THE position of General de Gaulle in France begins to resemble that of Mr. Churchill in England. He now appears to have 'identified' himself, like Mr. C. with the Right Wing; whilst indications point to a Left, though not necessarily extreme Left, landslide. Through the strength of his popularity he hopes no doubt to get a mandate from the people by means of the referendum, which would allow him to have his own way on constitutional and other questions.

France has not yet discovered a solution of the constitutional problems which have so sorely vexed her ever since the Revolution of 1789. The trouble before this war was that the Chamber could, and did, get rid of the Cabinet at most alarmingly frequent intervals, without in any way embarrassing its own sweet security. On the other side of the picture, France has painful memories of powerful wielders of executive power. Apart from the 'Committee of Public Safety' and the dictatorship of Robespierre, there were Napoleons I and III. There was also the *opéra-bouffe* affair of Le Général Boulanger, complete with his white horse and his lovely mistress, in the 'eighties of last century. General de Gaulle would like to increase the powers of the Executive; and there are more than a few Frenchmen who believe that a real Presidential kind of government, like that of the U.S.A., or Argentina, would really be better.

There is surely much to be said for a constitution like that of Britain. For the British constitution combines a Prime Minister who is almost a dictator (whilst he enjoys the confidence of the Commons), with full responsibility to the Commons, which can dismiss him at any moment. Before the war it was often suggested in France that one innovation might improve matters: that the Prime Minister should have the power to ask the President to dismiss the Chamber, just as the British Prime Minister can ask the King to dismiss the House of Commons. This might well turn out to be a solution. British institutions are by



JAMES LAVER *thinks that elaborate fashions come in if women have faith in life*



DR. BENES, *with* DR. TEMPLE, *receiving tea while himself an exile. What would the late Archbishop say about Benes' present treatment of the Sudetens?*

no means always right for Frenchmen; yet there seems no reason why this one should not be. Anyway, the French must get a better spirit (the vital thing) into their political life. Their general way of life is in many respects the best in the whole world; but their political affairs have not always been conducted in a fashion worthy of so great a people.

Actually the struggle at the moment seems to be three-cornered. General de Gaulle would like a stronger Executive. Many want a strong parliament. The Left, however, have also chipped in with a demand for the abolition of the Senate, which is indirectly elected, largely from the local councils.

France, in general, is also in this dilemma. No one really honestly thought that the pre-war Republic, dating from the Constitution of 1875, was terribly good; yet novelty may introduce something far worse, something too authoritarian, too far Right, or too far Left, for many moderate tastes. All this referendum business seems to be introducing infinite complications. There is, I should have thought, a deal to be said for returning to the *status quo ante Hitler*, that is to the Constitution of 1875, and having a general election, and letting the new parliament make the necessary changes—deferring perhaps until that season the 'enfranchisement' of the voteless but omnipotent French woman.

In any case, it will be interesting to see whether the French people finally discover that General de Gaulle is an indispensable, or merely an immortal. As for the Big Three, death has removed Mr. Roosevelt, and the British people Mr. Churchill. How long will Mr. Stalin remain irremovable. What a fine thing if there could be a real general election in Russia, and perhaps a real Labour government in that country.

MORE INHUMANITY

ACCORDING to the *Times*, twelve to fourteen million Sudetens and Germans are already on the move, or will have to move, from the eastern parts of Germany now under Neo-Lublinite or Czech control, and are causing a refugee problem of gigantic horror. They are mostly old people, women and children. The Potsdam Conference requested the Neo-Lublineers and the Czechs to stop these evictions, until the movements could be 'organised'. The *Economist* has made a dead set against the Oder-Neisse frontier for Neo-Lublinia. I have spent the last twenty years trying to like the Czechs. And I am bound to say that the late President Masaryk, with whom I had the honour of staying at Topolcianki, was one of the greatest of men. The present behaviour of the Czechs towards their Sudeten brethren does not help one to like them. Ignorant British and American lady reporters are at present prancing through Europe, writing that these people are Germans, or Huns, and stating that they were ninety per cent Nazi. This is wicked nonsense. The Sudetens have been in Czechoslovakia since at least 1300, and are as much citizens of Bohemia as their Slav neighbours. They were by no means all Nazis, and they had a powerful Socialist and Democratic movement, as Wenzel Jaksch, who is still in London, can prove. Supposing the United States expelled Eisenhower or Spaatz! The recent behaviour of the Czechs is beneath contempt, and must be stopped by the new British Government at once.

It is really funny to see the Russian puppet states wriggling, and behaving generally, in a very similar way to the ate Nazi ones. Under Hitler, Rumania quarrelled with Hungary, and Croatia with Serbia, etc. Now, while kowtowing to Moscow, Czechoslovakia, Neo-Lublinia and Tito-land are all indulging in pettifogging and sickening frontier quarrels over Teschen, etc. while exercising the minimum of mercy towards the unfortunate. Perhaps they themselves will one day need mercy and sympathy again.

THE SHAPE OF WOMEN

A WOMAN friend writes: I went the other day to Miss Foyle's very large luncheon, to hear Mr. James Laver speak about the future of fashions. This he accomplished in a most stimulating and brilliant way. Though what he told us did not seem to be very well written up in the papers, who seem to have got hold of the wrong end of the stick. What he said was that although women, after these dreary years, feel that they now want to burst out into the most glamorous garments, they may not really do so. He talked about the ten years or so after the last war. Immediately after the war was over women felt that they wanted to burst out; for a year or so all sorts of different ideas were tried out. Then they went in for quite dull ordinary things, like cloche hats, skimpy costumes, and beige and other colourless concoctions. Mr. Laver calls this the Post-crisis Period. After this period is over, women may buck up again, and start on something more colourful, as they began to do in 1938 or 1939. This may happen again after this war. Though Mr. Laver says that it all depends on the extent of women's fundamental faith in life. Birth statistics have certainly gone up during this war, in almost every country; and during the last war there is said to have been a decline. So let's hope we can keep our Post-crisis Period short this time. There is certainly a difference on this occasion, because after the last war people lost faith in everything. Now they have probably reached rock bottom, and they may bounce up again. Also, after the last war women's 'advance' took the

form of wanting to be just like men, which it does not now. Freedom for women was then connected with the idea of the maximum freedom in clothes, which it is not today. In the 'twenties women were determined to put up with no physical restraint of any kind. They refused to wear corsets; they cut their skirts up to their knees, and for a year or so they positively refused to wear high heels.

There is no doubt that glamorous, though rather uncomfortable, fashions seem to be on the way now. In Paris women are squeezing their waists until they can hardly breathe (and see Lauren Bacall's corsets!) In America girls are submitting to high, tight collars. In France women are struggling to walk in six-inch heels. In London quite a lot of women have pulled in their waists. Some have even got over the new corsets from Paris with busks in front, in which you can't possibly bend. London girls' heels have suddenly gone much higher. And there is no doubt about our new coats and skirts. Perhaps because of material shortage, our new skirts will really hobble us. They are very much smarter than the old ones. Though, after wearing trousers, the new tight shackling of our legs can be very infuriating. But there are certainly signs of a great return to real femininity.

LAUREN BACALL *leads the new style of pinched waist and big hips. There is the same note in her film,* To Have and Have Not

'EGALITÉ CHERIÉ!'

Two works have just been republished.[1] They are by Tocqueville, that most interesting political writer and liberal aristocrat of the beginning of the last century.

Tocqueville, a 'gentilhomme' by blood and taste, was confronted with the problem which confronts us still, the increase in the power of the people, and the coming of greater equality. He had no use for those who wanted to restore the French king. He was for equality. And with the nineteenth-century sense of inevitability, he proclaimed to the world that equality was inevitable. Yet was he rightly opposed to any levelling down. 'Ennoble equality', he cried to the French bourgeoisie of the 1830s—advice which they used sparingly.

More than one friend of mine has been increasingly interested by the Journal of the Swiss Amiel, in which, *inter alia*, Tocqueville was reviewed, and in which the problems of the coming new world were again dealt with, with a very considerable wisdom.

'6 September 1851—Tocqueville's book has on the whole a calming effect

[1] *Democracy in America.* Foreword by Harold Laski. Two vols. New York. *A. Knopf.* 6 dollars for two vols.
Souvenir d'Alexis de Tocqueville. Paris. *Gallimard.*

9

TOCQUEVILLE *discussed what we are still discussing—the growing power of the people, and utilitarianism versus beauty*

upon the mind. But it leaves a certain sense of disgust behind. It makes one realise the necessity of what is happening around us, and the inevitableness of the goal prepared for us. But it also makes it plain that the era of mediocrity in everything is beginning, and mediocrity freezes all desire. Equality engenders uniformity, and it is by sacrificing what is excellent, remarkable and extraordinary that we get rid of what is bad. The whole becomes less barbarous, and at the same time more vulgar.

'The age of great men is going; the epoch of the ant-hill of life in multiplicity is beginning. The century of individualism, if abstract equality triumphs, runs a great risk of seeing no more true individuals. By continual levelling and division of labour society will become everything, and man nothing.

'As the floor of valleys is raised by the denudation and washing down of the mountains, what is average will rise, at the expense of what is great. The exception will disappear. A plateau with fewer and fewer undulations, without contrasts, and without oppositions—such will be the aspect of human society. The statistician will register a growing progress; and the moralist a gradual decline; on the one hand a progress of things, on the other a decline of souls. The useful will take the place of the beautiful, industry of art, political economy of religion, and arithmetic of poetry. Boredom will become the malady of a levelling age.

'Is this indeed the fate reserved for a democratic era? May not the general well-being be purchased too dearly at such a price? The creative force which in the beginning we see for ever tending to produce and multiply differences, will it afterward retrace its step, and obliterate them one by one? And equality, which in the dawn of existence is mere inertia, torpor and death, is it to become at last the natural form of life? Or instead, above the economic and political equality to which the socialist, and non-socialist, democracy aspires, taking it too often for the crown of its efforts, will there not arise a new kingdom of the mind, a church of refuge, a republic of souls, in which, far beyond the region of mere right, and sordid utility, beauty, devotion, holiness, heroism, enthusiasm, the extraordinary, the infinite, shall have a worship and an abiding city? Utilitarian materialism, barren wellbeing, the idolatry of the flesh, and of the "I", of the temporal, and of Mammon, are they to be the goal of our efforts, the final recompense promised to the labours of our race? I do not believe it. The ideal of humanity is something different and higher.

'But the animal in us must be satisfied first; and we must first banish from among us all suffering which is superfluous, and has its origin in social arrangements, before we can return to spiritual goods.'

Cracow, the most holy shrine of martyred Poland

THE TRUTH ABOUT POLAND

By a New Zealander who has just got out—**Pte. P. R. EARLE**

MY stay as an ex-prisoner-of-war in Poland lasted from January of this year, when the Russians made their drive to the Oder, until 18 June, when I left, returning through Czestochowa to the American lines. During those six months I lived with civilians, first in Czestochowa, and later in Cracow.

In March, having changed battle-dress for civilian clothes, and obtained Polish identity papers, I launched myself into civilian life as a private teacher of English. The people in whose homes I stayed were of varying social and economic standing: a factory owner, a bank clerk, a caretaker, a lawyer, a widow whose husband had died in a concentration camp, a restaurant proprietor, a coal miner.

My first and most striking impression of life in present-day Poland was that people everywhere lived in constant fear of the violation of their homes, either by Red Army soldiers, or by bandits. Their doors were always locked. I did not fully appreciate that fact until one morning at 3 a.m. when a Russian captain broke into the house where I was sleeping. His intentions towards the lady of the house were obvious and his methods —including a threatening use of his revolver— were brutally direct, although unsuccessful. I counted myself lucky to be alive when a few days later in the same town a Pole was shot in his bed and his wife raped. Shortly before leaving Poland I saw a woman who had been assaulted in her home in the early afternoon by a Russian officer. Her nose was broken and her body terribly bruised. The house where an Australian ex-prisoner lived was entered by four Russian soldiers, who broke a window, threw a small grenade into the room, followed it themselves and covered the occupants with a tommy gun, while they looted the place. In a street in Cracow at 11 a.m. I saw a man knocked down and robbed of his boots. I also saw a Russian Colonel supervising the loading of a beautiful old clock from the house where he had been billeted into an army lorry. One heard every day of such incidents as these. The passion of Russian soldiers for civilian watches became a standing joke; and people, if they carried them, were careful to conceal the fact. Behind crimes committed by the Russian Red Army personnel was very often the influence of alcohol, of which they seemed able to get plenty. They traded extensively in the black market.

For many people the food position was worse than it had been during the German occupation. Most workers got a not very substantial soup once a day. Little more than black bread was

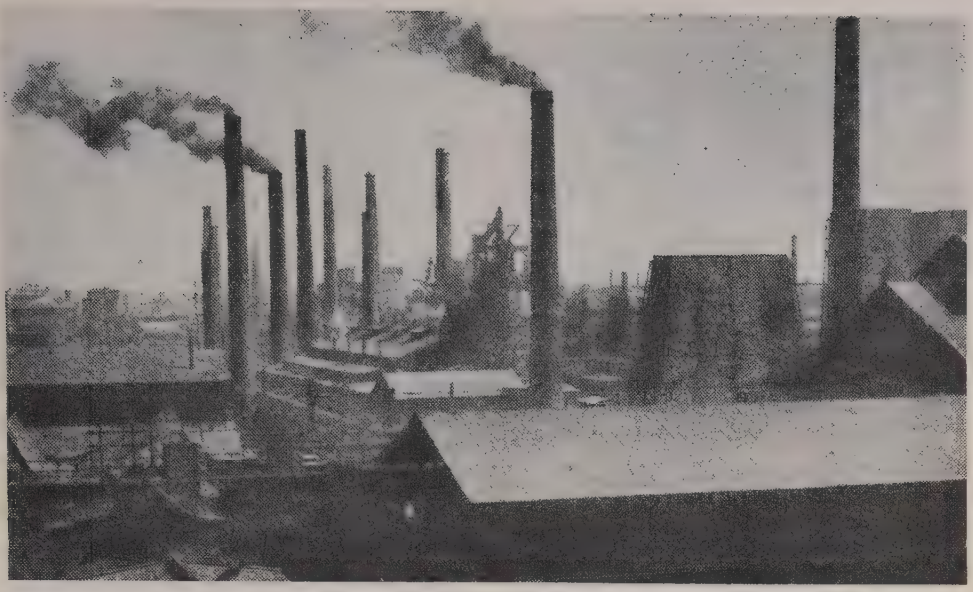
The people raised this mound for Kosciuszko the patriot who defeated the Russians. Will the people now rise against the tyrants of Lublin?

obtainable on the ration card. The bulk of the food had to be bought on the free market, and prices were enormous—over one hundred times higher than pre-war. Earnings had not increased accordingly. Workers received not more than 400 zloty a month, top grade salaried men about 1,500 zloty (£ sterling = about 1,000 zloty, market price). I knew only one pensioner, the widow of a judge; she received 180 zloty a month. The cost of living for a family was at least 3,500 zloty a month per head. The savings of the people were destroyed when the Lublin Government issued a new currency, and permitted the exchange of only 500 zloty of the old. People were forced to make up the gap between wages and cost of living by selling their possessions, or to endure slow starvation. A specimen menu for the day would be: breakfast—bread, sometimes with butter or jam, and ersatz coffee or tea (ersatz tea is made from burnt sugar; ersatz coffee is made from burnt acorns, chestnuts, barley, etc.); dinner—soup, potatoes with, perhaps, a vegetable and a scrap of meat; supper—the remains of breakfast and dinner and, again, ersatz tea or coffee.

The circumstances of the peasants as regards food were, as might be expected, somewhat better. But they had suffered severe losses of livestock. Much of what had been left by the Germans was taken by the Red Army, which lives largely by authorised, and unauthorised, appropriation, on the surrounding country. The Russians in their advance commandeered many of the draught horses, leaving the Polish landworker severely handicapped.

In Cracow I saw trainload after trainload of machinery going East. I frequently heard of factories in the great industrial centres of Silesia, Kattowice and Sosnowice having been completely stripped. The excuse given was that the machinery was German, the fact that it was *pre-war* being considered an irrelevancy.

Of the hundreds of Poles with whom I talked, only one supported the Lublin Government. He was a civil servant in the Propaganda Office. The opinion of others was that the Polish Government in London, which had attended to the nation's interests abroad, and organised the Underground Army at home, had the right to return and remain in office until an election was held. The Lublin Government, obviously, was without the backing of the people's will and lacked their confidence. The methods which it used to make itself more secure were very similar to those which established the Nazis in Germany and the Fascists in Italy: the employment of a Gestapo Police (in Poland called the N.K.V.D.), arrest without warrant, imprisonment without trial, summary execution, deportation, pacification of restive elements—which included bombing. The first to suffer in this purge were patriots—officers and men of the Underground Army who had for five years fought incessantly behind the German lines. I myself saw a train in which these men were mingled with German prisoners-of-war and presumably bound



Industrial Poland—the great iron works at Kattowice

for the same destination. One Underground Army officer, in whose case I had a personal interest, was arrested in February. He was accused first of belonging to the N.S.Z.—a small group of anti-Communist partisans, and finally of being a *Volksdeutch*, that is, of German ancestry. This man had actually at one time quartered Russian partisans on his farm. When I left, his case had been put into the hands of the Civil Procurator. But it was stated that, whatever the verdict of the Civil Court, the Committee of Public Safety, representing the N.K.V.D., would have the final word as to his release. His case was one of thousands. Many ex-Underground Army men who had returned to their homes when the Germans were expelled fled back to the forests. Those who did not led an uneasy life in semi-hiding, with false identity papers and no settled address. I knew at least six who were afraid to sleep in their own homes.

The press was made a government mouthpiece, employing the most blatant pro-Communist propaganda. A number of the Kattowice daily which printed in full Churchill's speech after the German capitulation was immediately suppressed. The only foreign papers obtainable were Russian.

Listening to foreign broadcasts was forbidden. The only type of radio allowed to the people was one which would receive only local stations. Some hardy individuals did own more powerful sets, but only at very grave risk. News and propaganda were disseminated through loud speakers in the streets and public parks. Communication across the border was severed. Even within the country, travel was to a certain extent restricted. People in Cracow, for instance, wishing to travel further west than Kattowice, or further north than Czestochowa, required a permit.

The country was sealed up and blacked out.

During the German occupation education of the Polish youth had been carried on clandestinely. The Lublin Government restored free education, which the Poles value very highly, but there was a serious shortage of schoolroom space, much of which was converted for hospital use by the army. The book supply was also very inadequate, while low salaries discouraged teachers. More than one ex-teacher told me that, finding it impossible to support his family in this profession, he had chosen to devote his time and energy to black market trading.

The feelings of Poles towards England and America were of hope and warm friendship, in which there was a strong element of admiration. These feelings were clearly manifested in their treatment of British and American ex-prisoners of war. Already sorely driven and impoverished, they extended to us, at a time when we were badly neglected by our Russian Allies, a kindness and generosity which was unforgettable. There was a tremendous enthusiasm for the English language, greater indeed than teachers could cope with. Our institutions and democracy were regarded as models for

the future Poland. Most Poles agreed as to the necessity of their working in harmony with Russia, but they failed to see that their political ideology must be made to conform with the Soviet's in order to achieve that end; and resented the attempt which was being made to do so.

It is not surprising that, with the memories of 1939 and the experiences of this year in mind, they should look to England and America for that security and independence which they have been guaranteed. I was constantly being asked, 'When will your people come to us? When will we be liberated?'

COMPANY LAW REFORM

INVESTORS AND INDUSTRIALISTS SHOULD WELCOME THESE IMPORTANT CHANGES

CHARLES EDEN

THE bulk of organised trade and industry in this country is managed by what are loosely termed 'limited companies'. For those who have to deal with one, a limited company differs from a professional partnership or genuine one-man business both mechanically *and* spiritually.

Its essence, of course, is that its fortunes, good or bad, are shared by all the members in proportion to their investment, and no further. This ideal and its managerial achievement are supposedly regulated by a ponderous piece of legal draftsmanship known as the Companies Act, 1929.

In the sixteen years since it was launched, this leviathan has developed many visible leaks. In June 1943 Mr. Hugh Dalton was pressed by commercial interests (investors themselves seldom complain authoritatively) to appoint a repair party in the shape of an amendment committee of 'undermentioned gentlemen, with pleasure'.

The gentlemen have sat extensively during two years, under the chairmanship of Mr. Justice Cohen, a prominent company lawyer, and now their report is presented to the mercantile and industrial world.

Let us admit fairly that here are all the problems one had hopes of finding tackled by so much talent and labour. The recommendations are of vital importance to the whole future of British commerce and its support by the investing public.

The Committee start with two basic facts which underly all their proposals. In the larger public companies, tobacco, chemicals, transport, and so on, over 65 per cent of all paid-up capital is held by proprietors of fewer than 200 shares. Again, there are thirteen times as many private as public companies (170,000 against 13,000 odd) and the private paid-up capital is actually nearly half that of all the big public concerns.

The Committee naturally conclude from these figures that small investments are the backbone of the whole commercial capital system and, as such, deserve encouragement and protection.

'We believe that the limited liability system is essential to national industry and prosperity. It is important not to place new fetters upon honest and efficient undertakings, but more information must be available to shareholders and creditors. We have also sought to make it easier for shareholders to control the management.'

That is a fair epitome of the motives behind this remarkable document. It emerges from 47 meetings at which evidence was taken from 100 representatives of banks, chambers, trusts, federations, and Carey Street itself.

First, with regard to a private company's prized exemption from filing accounts, the Committee point out that many technically 'private' companies (i.e., limited to fifty members, saving employees, and forbidden to offer their shares for public sale) are in reality subsidiaries of larger parent concerns.

They recommend compulsory filing and publication of consolidated accounts, showing such relationships, and that in future only genuine family businesses should be exempt from this legal obligation.

On the important subject of the prospectus a tightening of civil *and* criminal law is proposed regarding a director's liability for false or misleading statements.

At least two days should elapse between publication of a prospectus and the opening of the

subscription lists for applications. This will give pause for public consideration and mad scrambles of the past will no longer result in folly or disaster.

Every City man will be interested in the Committee's views about 'stags'. These are the optimists who apply for shares in the hope of a hugely successful issue, so that they can re-sell at a premium.

If the stag changes his mind before the shares are actually allotted to him, he generally withdraws his application. Cases have been known where promoters have honestly boosted an issue as over-subscribed, only to find it *under*-subscribed when the allotment proper commences.

All of this is confusing and inconvenient, to say the least of it, and the report recommends that there should be definite time limits fixed by the Stock Exchange Committees during which applications for allotment of shares may be withdrawn.

The status of directors comes in for a good deal of attention by the Cohen Report. A retiring age of 70 is suggested, unless the articles fix it lower. And, except for the *first* directors appointed by the articles, they should be appointed *or* removable by an ordinary resolution of the whole company in general meeting.

As to remuneration, shareholders are entitled to know the amount of capital, otherwise available for dividend, which is locked up every year in fees, salaries, expenses, and bonuses for directors. The total amount should be disclosed in future, though not necessarily the individual emoluments.

The practice of calling company meetings in inconvenient places, upon a week's notice only, is condemned. An ordinary general meeting should need twenty-one days' notice in future and the convenience of members be deliberately studied as to rendezvous. A textile company's registered office in Bishopsgate is not too helpful for a bulk of members living in Leeds.

Another item of importance to investors is their watch-dog, the Auditor. The Committee are determined that he shall be fully qualified and completely independent in future, for public or private companies. Auditors should attend all meetings which concern accounts and have access to all books both at head and from branch offices.

Any 200 members will be able to demand investigation by a Board of Trade inspector if the Committee have their way. Nor need they prove absence of malice, a requirement which has enabled unscrupulous or merely obstructive directors to play for time.

One great bugbear of the banks—and indeed of company creditors generally—has been considered, in the shape of the notorious Section 230. This enables a company to go into voluntary members' liquidation, without a tiresome creditors' committee of inspection, by the simple expedient of the directors declaring to the Registrar that in their opinion the company's debts can be paid within twelve months.

The Committee consider that abuses of this privilege are exaggerated. But they recommend that the liquidator in such a voluntary winding-up must call a meeting of creditors the moment he suspects that the declaration of solvency will not be justified.

He must call a creditors' meeting, in any case, if the debts are not actually paid at the end of a year from the start of the winding-up. Directors who signed the declaration of solvency may face a criminal charge unless they can prove genuine grounds for their optimism.

From the outside investor's angle there is menace in a company's name. Under present law the Registrars have no power to refuse any name chosen by a new company unless it obviously resembles the name of an existing company or tries to include such words as 'Royal,' 'Imperial', or 'Chartered' without special patent authority.

Enterprises with very modest resources frequently seek to impress the unwary by such words like 'Trust', and even 'Corporation'. The Committee want power for Registrars in future to refuse any name they consider misleading to the public, subject only to a promoter's right of appeal to the Board of Trade.

On the vexed problem of nominee shareholdings, the Committee believe that it is only fair to the public—not to mention the Board of Trade and Revenue Authorities—that whenever shares are transferred, the new holder should be compelled to disclose whether he takes them beneficially or as trustee for a third party whose name does not appear upon the register.

These are a few of the more popular features dealt with by the Cohen Report. More abstruse technical problems include fraudulent preference of creditors, hidden reserves, mortgages, debentures, polls, proxies and a dozen other minor items.

Most hopeful sign of all, the Report speaks confidently of 'the new Act' almost as if it were on the Statute Book already. Certainly it has succeeded in practically re-drafting the 1929 Act, in detail, section by section.

It remains to be seen whether for once an important measure, short of national crisis, can be translated into law before its learned sponsors are translated to a better world.

FOREIGN AFFAIRS: Monthly Comments (II)

SIMON HARCOURT-SMITH

Till corrupted and turned respectable by the Younger Pitt, the English were honoured throughout Europe for their revolutionary spirit. As advanced political thinkers, they enjoyed a prestige, a moral authority which was finally thrown away by Canning. It is not beyond the bounds of probability that historians of the future will take the Labour victory of July 1945 for the first sign of a revival in that authority.

It is a political axiom that governments of the Left tend to concentrate upon social reform, while the Tories are supposed to be adept in matters of defence and foreign affairs. There is every reason they should be. They are on the whole recruited from the very class that stocks the Diplomatic Service and officers the fighting forces. Indeed, when a Conservative administration endangers our safety by neglecting our defences or atrophying our foreign policy, no further excuse can exist for its survival. On both counts, the first in 1940, the second particularly today, the late House of Commons deserves oblivion.

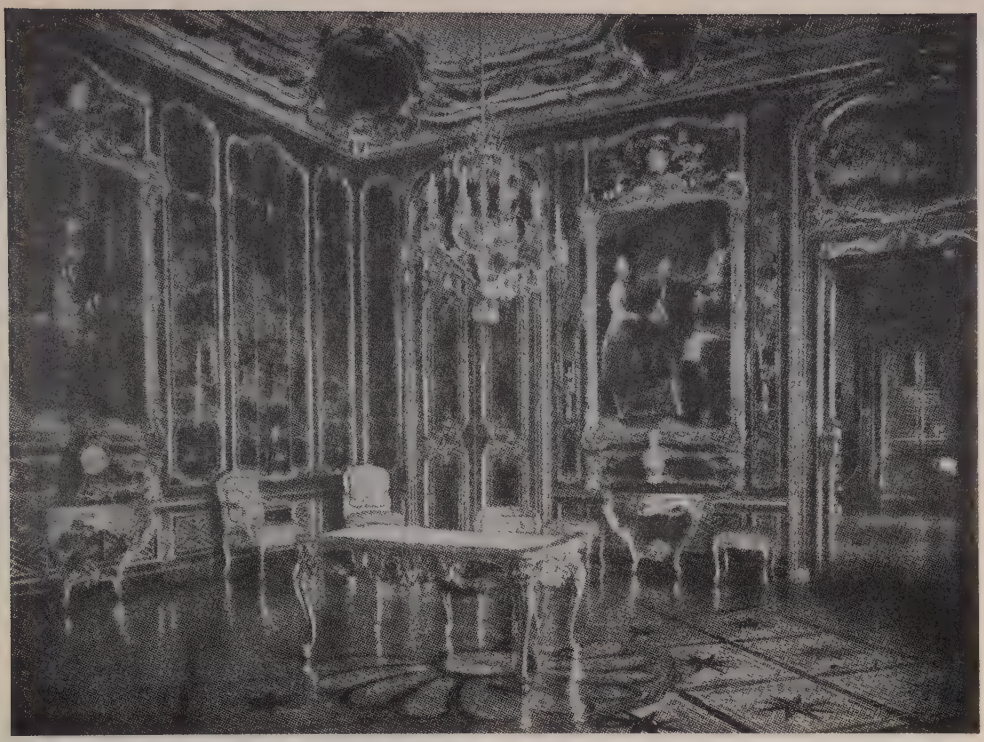
At this stage it is unnecessary to recall the nakedness of our pre-war defences, to discuss the pros and cons of going to war at the time of Munich, or Mr. Chamberlain's squandering of the eighteen months' respite gained there. But we must remember that, except in the moment of battle, foreign policy is just as much a part of our defence as any of our military arms; and from the day Mr. Chamberlain took over the Premiership, we have had no foreign policy at all, or rather, we have had two.

The merest student of history knows how two centuries ago the affairs of France were ruined by the '*secret du roi*'—the secret foreign policy pursued by the King, without the knowledge of, and often at cross-purposes with, his Foreign Minister. It is scant exaggeration to say that ever since the Chamberlain Era, the two sides of Downing Street have pursued independent courses in their dealings with the foreign world—or rather, the Foreign Office has been hamstrung, first by the Treasury and Board of Trade officials who enjoyed Mr. Chamberlain's confidence, then by Mr. Churchill's Friends, who have been irreverently dubbed the 'Crazy Gang'. Sometimes, it is true, as in the case of Sir Edward Spears' return from Bayreuth, the Foreign Office has contrived to assert its will. But on the whole, the last years have seen a truckling to Russia, which has only encouraged intransigence among the wilder of Marshal Stalin's servants, and in our relations with America an obsequious self-effacement, which has only served to feed traditional suspicions that 'we are pulling something.'

On the Continent the Churchill Government, rightly or wrongly, was taken for the patron saint of reaction; France's early hopes of a close association with us were disappointed—partly out of unnecessary deference to Russia, partly from the late Prime Minister's sentimental inclination westward across the Atlantic, partly from Lord Beaverbrook's stubborn belief in the British Empire as a homogeneous strategical unity.

Let us review the consequences of this confused and erratic thinking. Let us begin by conceding that the portents are less dark and menacing than those of a month ago. At a price, Russia was induced not to withdraw from San Francisco; and Congress has ratified a Charter which, however emasculated, must be, we can safely suppose, better than no Charter at all. Over the rubbish heap of Berlin, and a battered Vienna, we have reached with Russia arrangements which save our faces as comfortably as does the Polish compromise—though at the time of writing it seems not yet certain whether the Russians are going to allow the easy passage of foodstuffs across the borders between their and the Anglo-American zones. The problem of Trieste has been shelved; and Anglo-French relations no longer face irreparable ruin over the absurdly inflated question of Syria.

Yet our relations with Russia, which must overshadow every other political consideration, internal or foreign, remain at the moment of the Socialist advent to power, fundamentally unhealthy. Thanks to the policy of Mr. Churchill's Friends, we were apparently being jockeyed towards a choice of two positions, both quite untenable. Either the world was to be divided into two antipathetic empires, Russian and American, with England as America's advanced and perilous outpost; or we would find ourselves in a wrangle with Russia, while America acted the 'honest broker'. No conception could be more absurd! England's natural rôle is to lie midway between an America which is the last



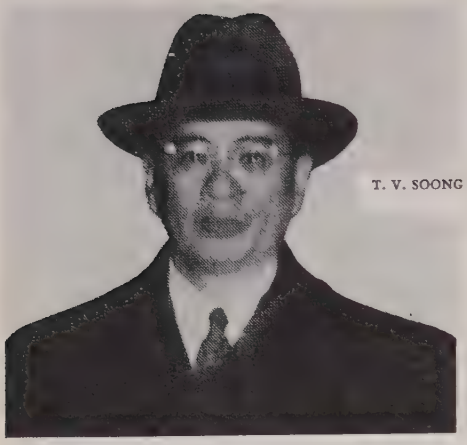
The Emperor's Palace of Schonbrunn, now British headquarters in Vienna

great citadel of private enterprise, and Russia of State Socialism. Not the least advantage implicit in the Labour victory is that while America under President Truman's hand veers slightly to the right, England has moved back to her proper place, somewhat left of centre.

This does not, however, mean that we can afford to disregard certain disagreeable trends in Soviet policy. Twenty years of revolution, it is clear, have taught the Russians nothing. Heedless of Europe's future, they are slaughtering the livestock, and looting the machinery, wherever they go. The Roumanians may be treacherous and venial by disposition; they may joyously have set off with their German masters four years ago to plunder Southern Russia. Yet none of their misdeeds justifies the tyranny under which the Russians have put them. In the Bulgarian elections practically only Communists are allowed to stand; *nor can we hope that the promised Polish elections will be any more genuine.* The Turks come in for their share of intimidation. Within Turkey and Persia, 'minorities' have suddenly begun to clamour for incorporation in the U.S.S.R. which would bring the Russian frontier down to within sight of Mosul. In the recent conversations at Moscow with the late Chinese Foreign Minister, M. Molotov is understood to have put the price of Russia's entry into the Pacific war as control of both Mongolias (Outer Mongolia is already Sovietised, of course), and virtual protectorates over Manchuria and Korea. So the dreams of Witte are revived half a century later.

There is, however, no call to allow our emotions to run away with us. First of all, we must remember that nothing would suit the German or the Japanese book better than a conflict between ourselves and Russia. Nor, I imagine, would many American isolationists weep tears over it. Secondly, before we grow too indignant over Russian harshness in Eastern Europe, we should in fairness recall—a memory that is fading all too quickly from our minds—what the Germans did in Poland and the Ukraine. We must make allowances for a Russia suddenly emerging into the polite world after nearly thirty years of isolation. Above all, we should realise how the hesitancies and vacillations of our own policy invite tail-twisting.

Perhaps the main cause of our reputation for perfidy lies in our talent for suffering endless



T. V. SOONG

provocations; and then turning upon our tormentor on account of some quite minor harm he has done us. Now, consider our policy from a Russian angle. We failed to make a pact with the Russians in 1939, at the time when it might have saved Europe from war, and only thanks to Hitler is an Anglo-Russian Alliance in being today. Immediately Russia is attacked, the British Press, the B.B.C. and a Prime Minister who once had been the chief advocate of armed action against the Bolsheviks, unite to flatter the Russians, and to breed in our people a mystical conviction that everything in Moscow is ordered far better than in London.

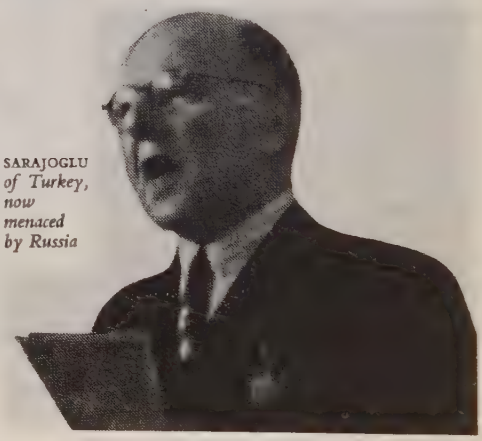
And now, when the Russians are no longer the beleaguered ally, gloriously contesting the rubble of Stalingrad, but emerge from the smoke as ruthless and unsentimental imperialists, we suffer a sudden access of dislike and revulsion.

Into such errors the Russians never fell. After 22 June 1941, *Pravda* and *Izvestia*, it is true, ceased to insult us. But they never spoke of us in tones one-hundredth part as fulsome as ours when singing their praises. They were always critical of our policies and suspicious of our motives.

There has never been any nonsense or mystery about Soviet policy. For the last decade it has been what it is today—strictly egotistical and unidealistic, a 'power policy' which, if it no longer holds with world revolution, will still use the Communist Parties abroad as agents of its own designs. And today Russia is ceaselessly and ubiquitously probing, to see how much we will support, how far her power can be extended without it coming to an open conflict.

For, despite loose talk in America and in our Service departments, the Russians, I am convinced, want no further fighting for a very long time. Their industrial regions have been devastated. There is even reason to believe they were coming to the end of their apparently inexhaustible manpower during the last few weeks of the German war; and they know just as well as we do that a resort to arms is about the most clumsy and inconclusive method yet devised for settling a dispute.

But what they do not yet know is whether they can snatch Europe out of our faltering hands. Only we can save the Continent, or get some semblance of justice for the Poles; and it will need an attitude both resolute and unprejudiced.



SARAJOGLU *of Turkey, now menaced by Russia*

For this reason, above all, let us welcome the coming of Mr. Bevin to the Foreign Office. Had Mr. Churchill ever been driven to speak harshly to the Russians, he would not have been able to rally the people of England behind him. Memories of 1918 cause them to suspect in him the slightest sign of an anti-Russian inclination. But if a Socialist Foreign Minister is forced to make a stand against the Russian encroachment, the electorate will know we have indeed got a grievance. The trend of Anglo-Russian relations during the next few months will be fascinating to observe.

The Socialist victory will have inevitable repercussions in Western Europe. Already General de Gaulle's position grows more difficult, and no doubt a Left Government will rule over France before the year is out. With a Leftist Government here, the grouping of Western Europe into one homogeneous bloc emerges from the dream to be the practical solution for which we must all strive. And there is even hope for Austria, since I cannot believe that Mr. Bevin can well leave the Austrian Social Democrats to their fate.

WITHOUT BIAS

SPECIAL BRAINS TRUST

(I) WHAT ABOUT INTERNATIONAL GOVERNMENT?

Prof. G. D. H. COLE — Dr. DEMANT (Canon of St. Paul's Cathedral)
T. S. ELIOT — Prof. F. A. HAYEK — Dr. C. E. M. JOAD

Why is some form of international government necessary?

Dr. Joad: Of course, there are many reasons. The over-riding reason is the belief that only by its means can future war be prevented.

Prof. Cole: I think we want to consider it under two main headings: (1) As Joad said, to make war impossible; and (2) to promote co-operation, economic, social and intellectual co-operation and so on. I don't see a way of escaping the hegemony of large nations in the matter of preventing war, but I am anxious that we should not have a hegemony of very large nations in the social and intellectual fields.

Mr. Eliot: The prevention of war includes the preservation of liberties, which is another motive for desiring international government.

Dr. Joad: We might add as a reason of a different order that one of the circumstances from which the necessity springs is the diminution or the abolition of distance due to science; the world has become so small. That is a new factor.

Mr. Eliot: Distance and time.

Prof. Hayek: It has become more difficult to live peacefully together without an international government than it used to be.

Dr. Joad: Yes—and we may add another circumstance—the fact that, in the absence of international government, war between national states is likely to be far more destructive in the future even than it is now. That is to say, the penalty of having international government is much greater.

What forms of international government are practicable?

Prof. Cole suggested three forms of international government functioning simultaneously: 'First, an organisation for the purposes of war and peace which includes all nations.'

Dr. Joad: Yes, but how is that even remotely possible?

Prof. Cole: I thought we were just founding a very imperfect model.

Prof. Hayek: You are not suggesting a world government which directly controls all armed forces?

Prof. Cole: No—with the exception, perhaps of the Air Forces.

Prof. Cole: I don't want world-wide organisation which deals with war and peace to embrace all the other functions performed by its member governments. I want the utmost freedom for states to link together for all sorts of other purposes.

Second, I suggest that all geographically contiguous states of sufficiently like-mindedness, culture and standards should form themselves into unions covering a fairly wide range of policies other than war and peace.

Then, thirdly, there is the problem of the non-contiguous states which have many things in common, but are not capable of being linked up into a federation of type 2.

Prof. Hayek: You are thinking of, say, a Spanish Federation which looks after schools in all the different Spanish-speaking countries.

Prof. Cole: And, of course, the British Empire. They might form non-contiguous federations which might be open to other countries.

Dr. Joad: To abolish war seems to me of such over-riding importance that we should first decide whether the world organisation is practicable at all.

Prof. Cole: But I am assuming that we shall get some sort of world organisation into existence which will form the arbiter of war and peace.

Dr. Joad: It seems to me that, at the moment, the whole structure of the world is what I call vertical. Here are a number of separate nationalisms each building their separate vertical towers. These have never been so high, never been so dominant; and such poor attempts as we

have known in our time of what I might call a horizontal structure have never been so weak and so much at a discount. There was a Second International—perished of inanition; there was the Comintern—has been wound up; there was the League of Nations—there was not the will to work it; there is the Roman Catholic Church—authority very low. Whereas the world never so much demanded some kind of horizontal structure cutting across nations, there has never been so little of it in the world. And that seems relevant because, if that be considered, how can one envisage the possibility of a world organisation growing out of the distant chaos?

Prof. Cole: Only a supreme interest can do it. The world cannot afford another war, and it has got to collaborate for the time being.

Dr. Joad: What, in fact, is happening is collaboration between three of the national powers, which are building rather precarious bridges between their towers over which their statesmen pass. But the bridges are terribly precarious, and not likely to last very long.

Prof. Cole: Whether they can last for long and become anything depends on what you can do in other spheres—on building up other international forms of collaboration between countries on the widest scale.

Dr. Joad: Cole, is this a way of saying that you would not advocate any attempt to bring the nations together and set up a federal institution *now?* You would have a period of collaboration on specific jobs; let that run for a number of years, hope it would succeed, and then, at the end of that time review the situation and say: 'Perhaps the time is now ripe?'

Prof. Cole: I would think something like the San Francisco Organisation better than nothing, and strengthen it with an International Court of Justice. I would try to strengthen the powers of that Court of Justice as far as one possibly could, and I would also try to get some sort of international body for regularly reporting on the treatment of all Colonial peoples.

Dr. Joad: Right away?

Prof. Cole: As soon as you could. I would start working for it right away. But I would not draw up any federal constitution. At the same time, on different lines, I should work for much closer cultural, social and economic relations between neighbouring states. I should try to build up the world into a smaller number of collaborating units which would gradually grow additional powers while not surrendering their right to collaborate on specific things with bodies outside their range.

The case for small federations

Dr. Joad: I am thinking not in terms of a World Organisation, but rather in terms of territorially contiguous states forming a federation, because that does not seem hopelessly beyond the bounds of possibility, and although it would not abolish war, it would diminish it.

I think I would regard it *a priori* as a good thing that there should be a federation in any case as a substitution for four or five separate national states.

Prof. Cole: I should be glad to see it in certain cases. You cannot say more off-hand, because you have to know what the proposed partners are. I should want to see that they were states that looked likely to work together. I can quite conceive that a federation might arise which included a country which ought not to be in that federation, and had, as its motive for joining, a quarrel upon which it was engaged with one of its neighbours.

Dr. Joad: Even so, would it be worse if there were no federation, because in that case the country would almost certainly seek alliances.

Prof. Cole: It is difficult to think this out. My mind is turning to Malaya—the Malayan archipelago and all that area, where you have the Dutch, the British, the French, the Chinese—all with interests there. The Dutch were, a little while ago, proposing a joint federation of Great Britain and Holland to consolidate their two empires into a single empire. As far as I can see, the result of that would have been to stir up endless trouble with France, China and probably India, for ever more. Therefore, I should not have welcomed that particular federation.

Prof. Hayek: I am not sure that, even in that case, it would not increase the troubles you are going to have in any case separately.

Prof. Cole: I think it might increase them for the future. It might consolidate those two particular empires there.

Dr. Joad: Let us get this in perspective. We start almost from scratch. Things could not be more insecure than they are. One searches for some organisation that would give a little security. To say of any proposed organisation—that it is exposed to this and the other danger, and might even in certain respects make things worse, does not seem to me to be an answer or an objection, if you accept my assumption—that the degree of insecurity could not be greater than it is now.

Dr. Demant: I agree. I think that the growth of any regional strength that is larger than the nation—even if it does not go very far—is a gain, provided it has social health and not merely political unity.

PROF. F. A. VON HAYEK, *whose book,* The Road to Serfdom, *has greatly pleased anti-planners*

Powers of federal government

Dr. Joad: I suggest it should be limited to certain specific functions—and one specific thing—common foreign policy.

Prof. Cole: Then you have to consider how far foreign policy includes economic foreign policy. It may be impossible to deal with economic foreign policy save in very general terms.

Prof. Hayek: I do not believe that a federation which has nothing else in common could have a common foreign policy. You must have some definite common objective to adopt a common foreign policy.

Dr. Joad: Shall we take the things that are clear, and then take the ones that are more doubtful? That means, to start, federal control of armed forces. That is a clear one. Now, what about economic policy? What can be said about a federal government in relation to that?

Prof. Hayek: Unless members of the federation have a common economic system, or at least a similar economic system, you cannot have much common economic policy. It is very difficult to conceive, for instance, having a socialist and a capitalist community members of the same federation, which has any powers of economic policy.

Prof. Cole: I can quite conceive them working together on specific ends. Take such a thing as commodity control. It is quite possible for countries which have radically different economic systems to enter into an international commodity agreement about, say, the growing of timber.

Dr. Joad: I said a common foreign policy, by which I still really had in mind what measures can be proposed for keeping the peace of the world. First it came up that a federation must have a common foreign policy, by which I meant that the federation as a whole would be responsible for relations with other states and other federations, if any, and that in its hands would be the decision of peace and war.

Then I was told that to speak of a common foreign policy without a common economic policy was an empty phrase. So surely the relevant thing to ask is: how much and what kind of common economic policy is necessary as a condition of a common foreign policy?

How much do you accept of this, Cole? What

agreement on economic objectives and, let us say, the way in which the community shall be run on its economic side, do you consider to be necessary as a condition of what I call a common foreign policy.

Prof. Cole: I think that, in the absence of that, any common action in the political sphere will always be precarious, because you will have larger states pursuing different objectives from smaller states, and tending to clash.

I don't think that is a final argument, because I think largely it is inevitable. It is one of the things we have to suffer from at this stage of the world, and mitigate as far as we can.

So I would still go for the common political policy, and try to make that as inclusive as possible, subject to a very few limited exceptions. And then I would try to deal with the economic and social problems in different ways and on different scales, according to what the possibilities were in each particular case.

Dr. Joad: You mean that some things, falling into a certain category, could most properly be dealt with by that common federal political government; others should be dealt with, or never surrendered, by the separate governments that come into the federation.

Prof. Hayek: I did not mean to stress exclusively the economic side. There are many other things. If a federation has nothing in common except foreign policy—and even perhaps economic policy—I think you will find that most of the causes of friction between any of its members and a foreign government are outside the powers of the federation.

Assume that the cause of friction is the treatment of a minority within a country. Say Spain is a member of the federation, and Spain maltreats its Communists. Russia may have legitimate ground to protest. Since foreign policy is a matter for the federation, it has to rest with the federation, and the federation cannot do anything because it has no power over what Spain does with its communists.

Dr. Joad: So what?

Prof. Hayek: That is the point. I just don't know what happens in a case like that. I feel that the federation may be involved in international disputes over matters on which it has no control.

Dr. Joad: I think one must accept that! It is a theoretical possibility—and in the present state of the world, it might become a practical probability. But I still say, 'What, then?' I don't say, 'What else?' If we don't do that, I don't see what else we can do.

Prof. Hayek: All you say really concedes my point—that you cannot confine yourself to giving a federal government powers of foreign policy. It involves handing over a good many other powers—all those powers which are to be decided by the Federal Assembly.

Prof. Cole: There is a great distinction between doing a thing continuously and doing it when you are up against it. There is a great distinction between handing over some sphere of activity to an international body, and a country agreeing that, if a dispute arises which might lead to war, there is no limit to what the federation may interfere with in internal matters. The federation comes in as an outsider, settles that emergency, and goes away again.

Dr. Joad: That seems that the federal government functions intermittently?

Prof. Cole: In one group of subjects continuously, in the others intermittently. In the sphere of international armed forces continuously, in other spheres intermittently.

Dr. Joad: That would seem to me to be right and it is not inconceivable that it might work.

How can people be made to desire and demand international government?

Dr. Joad: The problem really is: to what motive can one look to produce some form of government which cuts across and transcends the frontiers of existing national states—given the degree of inflamed nationalism the war has left behind—which is beyond anything I have ever known.

Mr. Eliot: Isn't it a question of a common fear of danger? The whole world has got to be aware of the same danger which is menacing all of its parts in the same way.

Dr. Joad: I am not dissenting, but here, ever since I have been alive, people have been endeavouring to dissuade the world from going to war on the ground that the disadvantages of doing so would outweigh any possible advantages they might conceivably get from it. One knows that for reasons which are never quite clear to all of us, that has had little success.

Prof. Hayek: Because it is untrue. The Germans might have won the war.

Dr. Joad: I should have said that any proposal of the kind we have outlined would be most precarious in its duration, and probably could not stand up to an emergency, unless there were generated the beginning of a different kind of conscience, a different kind of loyalty, and a different kind of patriotism, which thought in terms of federalist issues, federalist sentiments, federalist obligations, and not merely national ones.

Dr. Demant: This development of a federalist sentiment and way of thinking must be something much bigger than merely thinking about federation, and its advantages for peace and war; it means thinking about these cultural and social things on a federal scale.

Mr. Eliot: And feeling as well.

Prof. Hayek: Do you wish to create a feeling that the standards within the federation should be everywhere better than outside the federation? We are assuming now that the welfare of an Englishman is more important than the welfare of a Frenchman. Do you wish to extend this particular feeling to the federation or not, this preference for your fellow-member as against an outsider?

Dr. Joad: You are putting it in a tendentious way. That is a perversion of the sentiment which I wish to see exist, and no doubt the sentiment would not exist without its perversion; but I would not be happy to see it in terms of its perversion.

Dr. Joad: To return then to our question. Agreeing the need for a federalist sentiment—how do you start it?

Dr. Demant: I think you must assume in your federal government something in common that is not merely a common purpose: some common root, or geographical contiguity, a certain common history, a common culture. That is important. Because with any form of government its stability does ultimately depend upon a certain common ethical outlook, values and all the rest of it.

Prof. Cole: But I think your common ethic can only grow out of doing things together. The functional builds up the political.

Value of co-operation

Dr. Joad: Let us take a concrete case. I suppose the most immediate kind of plan, the most immediate specific job—on which it is easiest to co-operate, is the feeding of Europe. It is urgently needed. Everybody would be the gainer if everybody were well fed. It does not raise the question of national prestige, or spheres of influence in any acute or delicate forms. There might be some chance of getting collaboration between Russia and this country on the subject of feeding. They are a case in point, because we and the Russians have not got a common root; we have a different tradition, a different civilisation—different ways of life. The question is for Cole, Do you think that out of the successful co-operation in the feeding of Europe, extending over a number of years, a common ethic could be developed between ourselves and Russia?

Prof. Cole: It would not be as Great Britain and Russia doing things together. The point at which Great Britain and Russia arise as communities is when you are trying to start something—to establish connection. Once the connection is established—it is not Great Britain and Russia, but Englishmen, Russians, Frenchmen, Germans, individuals. It is through the contact of those individuals that you begin to build up what is your world-minded minority.

Dr. Joad: And you can do that independently of different cultures, and religions and roots?

Prof. Cole: I think so.

Dr. Demant: Yes, I agree. I think you can. I think you can learn a lot in doing things together—about the other things.

Dr. Joad: Look at it, then, in terms of priority—chronological priority, First, a number of people from different nations to take a specific job and collaborate with success. Second, the basis of their co-operation is given at some stage a more or less formal status. That is to say, a machine is created which describes what they are doing and endows them with further power to go on doing it; and that machine (it may be a political machine), might be the beginning or the germ of some kind of international government. After that would come the third, which I think is necessary—the sentiment, loyalty, obligations—which could grow up less rapidly, the most gradual of the lot, to ensure the continued working of the machine.

Mr. Eliot: I agree with the three stages—but in a different order: the actual co-operation in a common job; the sentiments, feelings, and outlooks that that generates, and then the building up of a machinery.

The fait accompli

Mr. Eliot: One way which has been practised of inducing people to desire something is to be able first to point out to them that they have gone further in that direction already than they realised. So one might be able to start with some modest arrangement which escapes the notice of the majority of the people.

Prof. Hayek: You mean to follow Mr. Churchill's precept? Get your two nations tangled up together as much as possible, without their knowing how, and then present them with the *fait accompli*.

Mr. Eliot: The Colonies would provide an opportunity. In certain Colonial areas, such as the Caribbean, common action would show everybody limited advantages.

Dr. Joad: What sort of advantage? Greater efficiency in administration, or more profit, or greater development of undeveloped areas? What kind is it to be?

Dr. Demant: Less trouble.

Mr. Eliot: All of that. If you did not have two quite distinct Colonial governments in a particular area, a better machinery for the ordinary affairs of life, and a simpler one might be constructed.

Mr. Eliot: I should not, though, propose that argument as a reason for a large union. I should suggest it for a small one where union was in itself apparently desirable. You would get that first. Then, when you wanted your larger union, you would say: 'We already have something of the sort working—you may not be aware of it—and it has resulted in these advantages.'

Prof. Hayek: I think the thing would work step by step. You start with common committees of defence, and common currency agreements, and you would gradually propose that the method that has worked well be extended to one thing and another, and in the end say: 'We have a common administration in fact. Let us call it that.'

Dr. Joad: May I say something which might crystallise our discussions so far. It does seem to me that there is a general consensus of agreement on what one might call the *fait accompli* line. By that, I mean the institution of working agreements between members of different nationalities in the performance of specific jobs—the feeding of Europe would be one of them—involving the continual collaboration between the different countries.

We might hope that that would generate a third stage—that at a later period it would be possible for the governments of those countries to present to their peoples a record of achievement in co-operation and collaboration—combined with the suggestion 'Now this has worked so well for so long—has achieved this, that and the other, might it not be desirable to regularise it?'

And by regularising it—I suppose we mean giving it some kind of political framework—whether federal or not—I think there is no agreement about quite how far it should exist—and what countries it should embrace. I don't think we are in a position to say.

Mr. Eliot: We don't want to put it in such a way as merely to make people suspicious of any sort of arrangement between any countries. If your idea is that these are tried out, and then the people are to be told about them some time later . . .

Dr. Joad: I did not mean in the least that this would be done in secret. Merely that the public mind was not very cognisant of it—as it would not be. But there would come a time when the attempt was made to publicise it, as a record of creditable achievement, and then one says: 'Well, why not regularise this?' Regularising it, I do think, means giving it a political framework.

Freedom of movement

Prof. Cole: Let us get something in that we have not said yet: that it is absurd to think you can build up any spirit of co-operation until people can move freely over the surface of the earth and meet one another as individuals.

Dr. Demant: But one can exaggerate that. It is not only ignorance of one another that is the cause of friction.

Prof. Cole: It is not the only cause. But there is a mulish dislike of all foreigners, whereas the people who have been abroad do realise foreigners are human beings.

Prof. Hayek: That involves the question of foreign exchange control, more than anything else.

Dr. Joad: They are all interlocked. It includes passports, etc., and the difficulties of going or coming between the countries. Why do these difficulties arise? Simply because of the existing political situation.

Education

Dr. Joad: Is there a further stage? You have your three stages, in the third of which you have some form of international government—not yet a *fait accompli* because it has to be sanctioned by public agreement in democratic communities.

There comes then the fourth stage: measures which I suppose are almost entirely educational; so educating the children of the coming generation that they grow up to take rather for granted a set of arrangements which the preceding generation has worked out with such enormous labour and travail and risk. We must not leave education out of it.

We haven't been able to do the trick, because we haven't been able to transcend national loyalties. If our children can't do it either, that will be the end of us. But how can they do it, unless they have a different education from ours? That is why education, in the last resort, is the key to the situation.

Note: At the next meeting, to be published in our November issue, the team, joined by Dr. Julian Huxley, will discuss important implications of the atomic bomb.

LET WARTIME INDUSTRIAL EFFICIENCY HELP IN PEACE

EDWARD HOLLOWAY. Co-founder and Directing Secretary of the Economic Reform Club and Institute

THE efficiency of a British worker is, on the average, 20 per cent greater now than it was at the beginning of the war. The importance of this achievement can best be gauged from the fact that (according to an inquiry published in the *Economic Journal*) it took eight years in peace-time to raise British productivity by 20 per cent per person employed, when there were no blackout restrictions, no air-raids, no other war-time hardships and, above all, no large-scale infiltration of unskilled labour into industry.

How did British industry manage to accelerate the increase in its productivity under war conditions to the very appreciable extent of 20 per cent?

This is a typical case. One day, a firm engaged on machining 2-inch mortar bomb-tail units received an urgent call from the supply department of the Government to work up to greater output as quickly as possible. At first the firm was at a loss, for its staff consisted of only 66 women, all untrained when engaged, and many doing factory work for the first time. The work in question was a machining job that would usually be done on small chucking capstans with special equipment and tooling. The usual method would have required machines difficult to obtain, and operators trained over a protracted period.

The firm found the following solution: it broke down the job into single operations on simple machines. The simplification enabled the workers to be fully trained in periods ranging from a couple of days to two weeks. So effective was the revised procedure that the output was pushed up by more than 26 per cent within 10 days. Thus, instead of adapting the labour to the requirements of the machinery—which would have been a wasteful and drawn-out process—machinery was adapted to the possibilities of human capabilities.

Another case. The process of bending pipes by means of press tools has been developed in recent years to a point where even complicated forms, in various planes, can be efficiently handled on a quantity basis. Where previously pipe bending was slow and costly, it is now work that can be executed even by comparatively unskilled labour in a fraction of the time. On a 22-gauge Tungum pipe of ⅝-inch outside diameter and 5-ft. long, working time was reduced from 9 hours to 2 hours 33 minutes.

A firm in the Midlands region, faced with a marking-out problem, which at first seemed surmountable only by up-grading and training semi-skilled labour, found a solution by designing a jig which enables the work to be done by female labour in a fraction of the time previously taken by highly skilled men. The firm is engaged on gun mounting work. The design office decided to experiment with a jig for an 8-cwt. fabricated saddle of a gun howitzer. The result was a saving of 1,260 man-hours. Where three settings were previously required in a time of 7-8 hours, the job can now be done in one setting in half the time by a young woman with little engineering experience.

Or, the process of bright-brazing was developed originally as a means of producing steel tubes capable of being drawn after brazing, without detriment to the seam. Recent applications of the process for the production of war equipment have shown, however, that it has far-reaching possibilities. One of the principal advantages of the process is that it results in the simplification of machining operations, thereby enabling employment of unskilled labour on a large scale. In producing a certain part, machining time has been reduced from 38 to 25 minutes, and whereas previously mostly skilled machine operators were required, now the job is done largely by unskilled people.

Chiefly by means of simplification, the making of an important aero-engine component has been reduced from 8¼ hours to 3 hours. Today the manufacture of the 6-pounder barrel takes 72 man-hours, while not long ago the making of the smaller 2-pounder gun barrel could not be accomplished in less than 193 man-hours. New methods of forging shells so far saved more than 18 million man-hours.

Urged by the requirements of war, the British manager and engineer deployed his ingenuity to find fresh devices with the view to simplifying and improving the methods of production. His

success should be an inspiration for him to continue on the same lines in times of peace.

It should also be pointed out that under war conditions most of our man- and woman-power is not engaged in producing goods for consumption. Millions are in the Forces. Others are directly engaged in producing materials for war, which are not for sale, but are presented to the enemy free! In spite of this, we manage to maintain a reasonable standard of living for our people.

Turn the activities of all those engaged in war to producing goods for consumption! Just imagine the goods represented by one 3,000-ton bombing raid on Germany, and multiply this by all the other similar activities now going on. What a vast mountain of 'real wealth' we should have to consume!

Now where is all this leading us? Surely we must come to two major conclusions, which vastly affect our lives after the war. One—that we must increase the standard of living of our people to keep pace with the vast production which we shall be able to pour out of our factories and workshops. *This means giving them sufficient money to buy the goods.* Two—we must be prepared steadily to decrease the number of hours put in by the workers, while maintaining their wages at a high level.

Unless we do these two things, we shall repeat the mistakes of 1918–1938. There are signs that H.M. Government realises at least some of the implications, for in the White Paper in which their employment policy is outlined a policy of expansion is envisaged, instead of the disastrous 'deflationary' return to the 'Gold Standard' which the 'experts' advocated in 1918.

If adopted, an expansionist monetary policy would eliminate the disastrous booms and slumps which were such a feature of our economic life before the war; and while the Government's proposals do not go far enough, they are at least an improvement on the policy adopted in 1918. Unfortunately, these signs of progress are endangered by the Agreement of the experts at Bretton Woods, which is now before Congress in the United States, and will shortly be debated in our House of Commons. If the Bretton Woods Plan, which is the Gold Standard in a new form, is adopted, *all our plans for an expansionist policy, all our hopes for a better Britain, and a better world, will come to nothing.*

It behoves us to be on our guard against all such restrictive plans, and in the post-war world to demand that the financial system shall be made to fit an expansionist economic policy, instead of all things conforming to the dictates of finance, as happened from 1918–1938.

Our average productivity is only 65 per cent of potential (according to C. K. Shaw's book on *Industrial Publicity*). If we can fill the remaining sector of 35 per cent, we shall be able to provide a standard of living worthy of the men and women who have braved the hazards and dangers of war, and have come through triumphantly to 'win the peace'.

SHALL WE ABOLISH THE FOREIGN OFFICE?

CRITO

THE 'Laski' red-herring was decorously labelled by the more respectable journals: 'Continuity of Foreign Policy'.

The real trouble was not that Mr. Attlee would have to go to Berlin as a delegate instead of being a plenipotentiary (i.e. with a free hand), but that Professor Laski might want a *different* foreign policy from the outgoing government, if his side got in. That was not quite cricket.

As that last-minute red-herring is bound to expand to a whale's proportions, now that the Labour Government is unpacking its new tackle for fishing in the world's troubled waters, let us take a glance at what the Irishman called 'the undercurrents behind the scenes'.

Gladstone once said: 'The first condition of a good foreign policy is a good domestic policy.' Nowadays, the converse is nearer the truth. All foreign affairs are domestic affairs. Nations stand up or fall flat by the way their Governments handle international problems.

Mr. Bevin's appointment was a great surprise to many people, not because he would not make a 'strong' Foreign Secretary, but because he *would*. Too much rattling of the olive branch is considered *infra dig* in the best circles.

Can Democracy do much about foreign affairs anyway, or must they be left to experts, to professionals? 'Open Diplomacy' was the popular slogan after the last war; but has not

Wilson's famous Point No. 1 since been translated in practice to: 'Open covenants *secretly* arrived at'? Now that the fierce light of publicity beats down on the Big Three, should we confide any longer the inner workings of world relationships to those three little diplomats: 'Don't See, Don't Hear, Don't Talk', who reside within the discreet shadows of the Foreign Office?

Let us look at the demolition around us. In so drastic an Age of Reconstruction as this, small reforms may get us nowhere at all. Now that the M.O.I. is being dismantled, and a number of other Ministries are being diluted or amalgamated, the question acutely arises as to what should be done about the oldest of them all—the Foreign Office? Shall it be abolished outright or, failing that, drastically overhauled? This may sound shocking to romantic people, brought up on beautiful spies and the prefabricated pageantry of Hollywood's 'Congress Dances'. But 'realism' in foreign politics might as well begin at home.

The conditions of the Old Diplomacy have been so outmoded by the telegraph, the wireless, the aeroplane, and the advent of 'socialist' planning all over the globe, that the fundamental reorganisation of the Foreign Office has been long overdue. The belated *Proposals for the Reform of the Foreign Service,* produced as a White Paper two years ago, were already musty before they were pigeon-holed for the 'duration'. Was it likely that the Foreign Office would draw up its own death warrant? Mr. Eden's proposals—which aimed at the Old Diplomats rather than the Old Diplomacy—do no more than spring-clean a few of the more obvious cobwebs which cling along the hushed corridors of the Venetian palace which Palmerston built in Whitehall in 1868. To put the case in a nutshell, there are three big reasons for rebuilding the F.O. from the ground up.

First, its viewpoint belongs to a pre-scientific age. However wonderfully fashioned it once was to play first fiddle in the nineteenth-century Concert of Europe, the part it has played, on behalf of the League of Nations and similar twentieth-century instruments to promote the Harmony of Mankind, has involved an inordinate use of the soft pedal.

Second, its composition is undemocratic—even if it no longer wholly deserves John Bright's unkind assertion that it provided 'a gigantic system of outdoor relief for the aristocracy'.

Third, and most important, the kind of international planning which is most needed to prevent the Third World War can never operate through the 'usual channels'.

To take the third proposition first: the line-up of workers' organisations across the frontiers; the collaboration of economists, scientists and technicians on big schemes of international reconstruction; the mobilising of a sane world public opinion against the twin menace of war and Fascism, will not be achieved by the methods of chess-board diplomacy. One recalls the legend of the attorney who wrote anxiously to his opposite number: 'There's grave danger of an agreement breaking out between our clients.'

What are the requirements of a good peace?

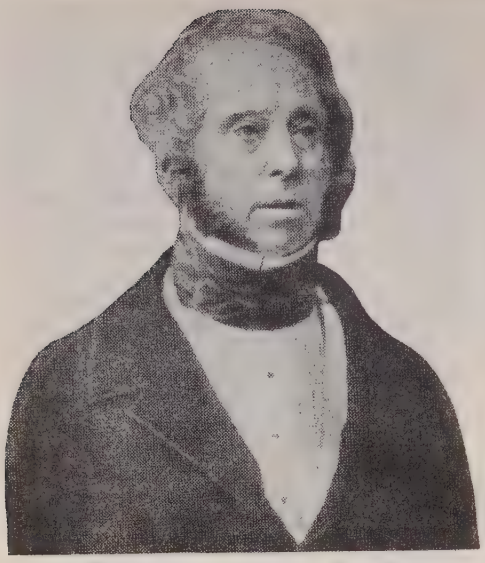
Sir Walter Citrine, for example, has been insistent that organised labour should be present at the peace-making on equal terms with purely governmental representatives. And why not? Why not, in fact, switch the main discussion from power-politics to social-welfare?

Again, what devastated Europe wants more than military parades or music halls or courts-martial at this moment is one or more bold T.V.A. schemes, under public control, which will side-track the bickerings over fictitious frontiers and provide the ordinary peoples of Europe with the economic basis of an ordered life together. The Far East as urgently needs a Pacific Charter aimed, first, at averting the terrible menace of war-made famine which now threatens to engulf a thousand million Asiatics and, second, at a democratically organised and long-term co-prosperity plan which will rule out once and for all the causes of future aggression.

An International Education Office for linking up our present national schemes of education, and for training the rising generation to work together as citizens of the world, cannot wait until another war has proved that world peace must first be organised in the schools.

Such are *some* of the constructive institutions which are essential to win the Peace. But where does the F.O. come in? Nowhere!

Dealing now with the first two of the above propositions in order, let us look back for a moment. When Emperors and Rulers regarded overseas relations as their own private hobby, they naturally chose from among their immediate tried and trusted *entourage* diplomatic persons of rank and breeding to 'represent' them at the Courts of their fellow sovereigns. At the same time, the 'diplomat', thus selected for his dignified bearing and reliability, was expected to ferret out all the information and scandal he could—while preserving an ingratiating and impeccable exterior—and dutifully report it back to his Monarch's private ear. In fact, a mutual self-denying ordinance arose,



PALMERSTON *stood for Liberalism in Europe, but was rather too aggressive*

'UNCLE ARTHUR' HENDERSON *won universal confidence, but was somewhat unrealistic about Disarmament*

within this Trade Union of autocrats, that the 'diplomatic bag' was not to be searched, however suspicious its contents.

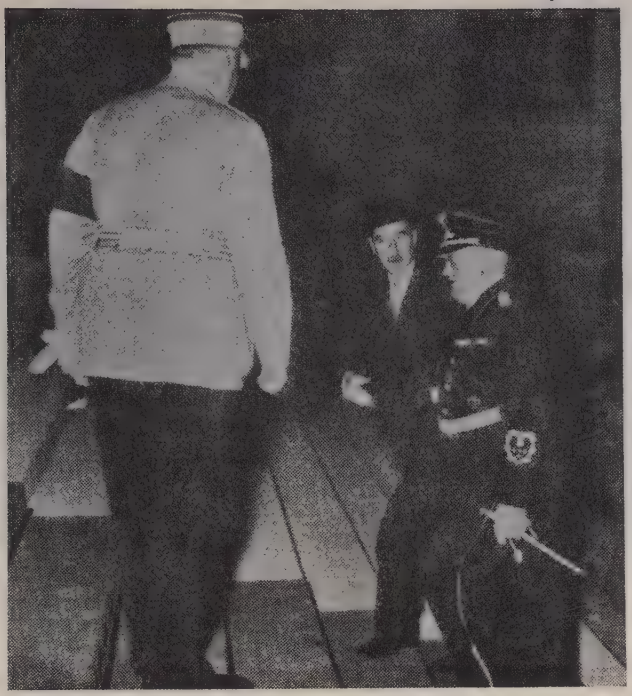
The Foreign Office itself began in the thirteenth century, when we first hear of a 'Secretary of State', whose rank, next below the Head of the State, and functions were similar to those of his American namesake today—Mr. James Byrnes, U.S. Secretary of State.

By the sixteenth century, two such secretaries were jointly engaged on foreign business; and, in 1640, it was arranged that one secretary should concentrate on France, Holland, Germany and the Baltic; and the other should take charge of Spain, Flanders and Italy. Thus were born the Northern and Southern Departments, which were added to from time to time until Sir Eyre Crowe had a fairly free hand in remodelling the Office along its present lines in 1906.

Between the wars, the division of work has continued to be largely geographical, although some departments like the Treaty, News (now at the M.O.I.) or Consular Departments have become separate. The way the mind of the F.O. official moves in terms of 'spheres of influence' has been apparent from the fact that as new tasks came along they were engrafted on to the old trunk. Thus Disarmament Problems were given to the American Department; the 1919 Peace Treaties to the Central European Department; and the Traffic in Drugs to the Far Eastern Department; while the League of Nations, Slavery, the Arms Trade, and other odds and ends, were tacked on to the Western European Department.

The inter-war period saw also the long reign of Lord Vansittart. His appointment to the key post of Chief Diplomatic Adviser to the Foreign Office from 1938 to 1941 culminated the career of one of the greatest single influences which shaped, from the inside, British policy during those momentous years.

Although democratic control over 'foreign affairs' is nominally exercised by Parliament through the 'responsible' Minister, only the most naïve of students of the British Constitution would suspect the permanent heads of government departments—especially if persons of strong convictions—of being merely 'obedient servants', lying like lambs beneath the Throne. But parliamentary action is notoriously at its weakest in foreign affairs, which are traditionally shielded from vulgar eyes by the prerogatives of the Crown—which means the Crown's advisers transient and permanent. Ramsay MacDonald's promise in 1927 that 'a Labour Government will submit all treaties to Parliament' was a timely reminder both that peace and war and other 'foreign' questions were not too secret or sacred to be entrusted to the people's representatives, and that this was the exception rather than the rule. It remains to be seen how far a Labour Government with genuine power will submit its proposals in draft to a possibly critical House for debate and cross-examination before they reach the 'treaty' stage. That would, indeed, be *real* Democracy.



NEVILE HENDERSON, *in a Hollywood-like picture between Nazi 'tough guys', Herr Bruckner (Hitler's personal A.D.C.) on the left and Dr. Meisner, State Secretary, on the right*

Now that Lord Vansittart's outspoken retirement has allowed the public to appreciate his own intensely original views on European history, and the singular racial theories which he propagates so forcibly, we are in a better position to assess the quality of the red tape and sealing-wax which have often tied the hands and sealed the lips even of Prime Ministers.

Reverting to the recent changes, it should be added that Diplomatic Agents formerly moved in an orbit of their own outside the Foreign Office proper, which has always been regarded as a branch of the *home* Civil Service. But the 1914–1918 reforms brought about the amalgamation of these two establishments; and Mr. Eden's proposals aimed to complete the process by bringing in the third arm, namely the Consular Service (including the Commercial Diplomatic staff), which has always been considered the inferior service, as it is concerned with markets instead of courts. An Order-in-Council, dated 20th May 1943, gave legal effect to these particular proposals.

Incidentally, there has been as much variety among our Foreign Secretaries as among our foreign policies—for the doctrine of 'continuity' need not be taken too seriously.

John Milton successfully combined as part-time jobs the post of Latin Secretary (since he wrote a fair hand in the international language of his time) with that of a European propaganda service on behalf of Cromwell's dictatorship. His broadcasts on the Four Freedoms are among the classics of English literature. Yet, it was not the poetic Milton, but the prosaic Canning who, in 1826, ascended to verse when he sent his despatch to the Ambassador at The Hague:

> In matters of commerce the fault of the Dutch
> Is offering too little and asking too much.
> The French are with equal advantage content,
> So we clap on Dutch bottoms just 20 per cent.

When Palmerston took over the Foreign Office in 1830 his policy of 'realism' soon earned him an assortment of nicknames, ranging from 'Pam' to 'Lord Pumicestone', as well as a privately-expressed testimonial from the Queen which neatly summed up his career :'We had, God knows! terrible trouble with him about Foreign Affairs.'

Palmerston could never be accused of 'appeasement'. Indeed, a typical comment of his was: 'I should like to see Metternich's face when he reads our Treaty!' But 'realism' is a dangerous

A new type of Foreign Minister, JAMES F. BYRNES *of U.S.A. At one time War Mobilisation Director and 'Cost of Living Czar'*

WALTER CITRINE *insisted that organised labour should be at the peace-making on equal terms with governmental men. Some rivalry between him and Bevin*

article of export; and it was not long before his successors received back 'blood and iron' in exchange.

The coming of 'Conference Diplomacy' in the present century has, however, set new standards and procedures for Foreign Secretaries and their attendant staffs. What type of individual has so far come out with the highest marks?

Opinions may differ but, having seen half a dozen British Foreign Secretaries in harness at Geneva and other international resorts, there is one picture I cannot forget. It is of a wearisome and weighty gathering, consisting largely of Prime Ministers, Foreign Ministers, and other Cabinet Ministers from about thirty different states, who met one stuffy afternoon in Geneva in an impressive *salon*, strongly decorated *à Louis-Quatorze*. There, at the head table, reflected in a dozen gold-framed mirrors, sat the chairman, Arthur Henderson—in an open cricket shirt. Friendly and unassuming, he handled the business competently: apprenticed in an iron foundry at the age of 12, later a Methodist lay-preacher, now His Majesty's Secretary of State for Foreign Affairs and, a little later, unanimously elected by the League Assembly to preside at that ill-fated Disarmament Conference, which he did his utmost to save and whose foredoomed failure he did not survive. A cricket shirt? It was good enough for W.E.A. conferences, and Blackpool beach—so why not for the world's super-parliament on a hot day?

Arthur Henderson learned what French he knew by taking lessons in his bedroom before conference hours. Yet he was the most accomplished international negotiator and diplomatist who emerged between the wars, for the foreigners he dealt with—whether statesmen or trade unionists—*trusted* him and respected him. There were no cards up his sleeve, for his sleeves were (literally) rolled up. In honouring him, the world honoured British character. What he brought to the conference table were honesty, good humour, and an understanding of the other man's point-of-view. Though the world was not ready for him, everyone knew that he would play fair.

The contrast between Henderson's reception and that accorded to certain other British representatives (who shall be nameless) though their French was as faultless as their logic, finally explodes the myth that only the stately homes and the non-state-aided schools of England can breed the perfect Foreign Secretary.

What truth is there in the charge that the Foreign Service is conspicuously aristocratic in complexion? Until the mid-fifties, the Diplomatic branch was exclusively recruited from the nobility. But, towards the end of last century, with so many younger members of ancient families drifting into 'the City' and the professions, dilution was inevitable. Nevertheless, in 1914 the nobility, landed gentry, and county families between them still furnished over half the full-time diplomatists of this country. It must not be overlooked, however, that as long ago as 1856, thanks to Gladstone, unabashed

patronage received its first check when mere nomination to the service had to be supplemented by a simple examination in French and handwriting; while, in 1880, competitive examinations were instituted—with four compulsory languages. Further reforms ensured that places for the 'Diplomatic', as for the F.O. Administrative Class, could henceforth only be obtained by mixing blue blood with ample quantities of midnight oil.

The 1918 reforms which followed the Macdonnell Commission went further and abolished the £400 per annum income qualification—which had been a necessary stipulation if the lucky candidate were to feel really comfortable in the bosom of the Diplomatic Corps, although it hardly made for equality of opportunity among competitors. The Commission had reported on the successful candidates for the years 1908 to 1913 as follows:—

> No fewer than 25 out of 37 (about 67 per cent) came from Eton, while all but a very small fraction had been educated at one or other of the more expensive public schools. In only one case was any university other than Oxford or Cambridge represented.

Recruits to the combined 'Diplomatic' and Foreign Office during the twenty years 1919–1939 totalled 182. At least 150 of these (about 83 per cent) came from the English public schools alone and approximately the same number had passed through Oxford and Cambridge Universities. Eton still led with 37; Winchester followed with 24, Rugby with 15, Harrow with 12, and Wellington with 11. These five schools, therefore, provided over half the entrants between the wars. Board and tuition fees at Eton (the most expensive) normally came to about £245 per annum, with an entrance fee of £21—which does not take account of 'extras'.

It is sometimes wondered why our foreign specialists seem to know so little about the *people* of the countries in which they specialise. Perhaps these figures offer some explanation. How many a *Failure of a Mission* has begun on the playing-fields of Eton?

Mr. Eden's White Paper—to give credit where due—did admit:

> Economics and finance have become inextricably interwoven with politics; an understanding of social problems and labour movements is indispensable in forming a properly balanced judgment of world events. The modern diplomat should have a more intimate understanding of these special problems and greater opportunities to study them than he has usually possessed in the past.

ERNEST BEVIN *looms up as large as Stalin. It is hoped he will speak for Europe, and be firm with the Americans and the Soviet Union*

So the new combined examination system will require training 'not merely in languages and history, but also in economic and commercial affairs'. But will this take us far enough? From the nature of the criticism which greeted the White Paper when it was presented to the House, it can safely be surmised that Mr. Bevin's plans will begin where Mr. Eden's left off.

It has been the theme of this article that foreign diplomacy is no longer a game of skill which national rulers can play for stakes and their peoples with their lives. A world of peace and plenty necessitates that not Ministries of Foreign Affairs alone, but Trade, Labour, Health, Education, and the other national Ministries must co-operate with each other increasingly on *world* programmes and build up between them a truly *world* Civil Service, adequately equipped to deal with *world* needs.

The ILO, UNRRA, and other universal service agencies, which events have forced upon us, point the way forward. But more important than institutions are the men who work them. Mr. Kenneth Lindsay, speaking last April in the House of Commons on the San Francisco Conference, went to the heart of the matter when he asked 'whether *a new kind of person* is not required in the modern world, where people are meeting at scores of different points and where a whole web of international organisations are making the lives and interests of one people and another indissolubly connected?'

MAN AND SOCIETY

(I) THE IMPONDERABLES Questions for the Sociologist and the Social Psychologist

HERBERT READ

In this article I propose to ask some questions which, although they are fundamental, seem to me to have been neglected by those scientists whose special business is to study the structure and evolution of human societies. In particular, I am addressing the sociologist and social psychologist; and I understand that some experts in this field of knowledge are to be asked to answer some of the questions which I may raise. In previous articles in *World Review* several leading authorities (I remember especially John Macmurray and Sir John Orr) have emphasised that the particularly active fronts of scientific advance today are sociological and psychological.

We all know what sociology is—it is more difficult to say what it is not, for any and every aspect of the social behaviour of human beings comes within its scope. There are so many obvious questions and urgent problems in this field waiting for scientific handling that the sociologist may perhaps be excused for concentrating on those which are within the immediate range of his vision. Delinquency and the decline of the birth-rate, unemployment and education, the organisation of industry and racial prejudices—these are but a few of the hundreds of subjects which need long and expert investigation. To suggest that there are other and more important subjects which the sociologists neglect may sound paradoxical. But here, garnered from a week-end's reading, are three quotations from very diverse sources which show a consciousness of vital problems which, in general, are neglected by the sociologists.

My first quotation comes from a letter written by J. B. Yeats to his more famous son. It is dated, July 1917:

> 'I wonder whether the revolution and the creation of a Russian democracy will destroy Russian literature. I wonder, also, whether it was not the smallness of Athens and the more minuteness of its public affairs which explains the greatness of its literature.'

My second quotation occurs in an essay on 'The Man of Letters and the Future of Europe' by T. S. Eliot, published in *Horizon* for December 1944:

> 'Not least of the effects of industrialism is that we become mechanised in mind, and consequently attempt to provide solutions in terms of *engineering*, for problems which are essentially problems of *life*.'

The third quotation in the correspondence columns of the *New English Weekly*, is a letter from S. Sagar:

> 'That is the trouble with so many today; they cannot see the difference between restraint by a man's own common sense and restraint by positive law. They cannot see that if the State forbids a man to do an unwise action, the State is depriving him of freedom. They cannot see that the virtue of not playing the fool depends on having the freedom to play the fool.'

These three writers, though not professional sociologists, are asking sociological questions. Perhaps they are all asking the same question. Mr. Yeats was asking whether a particular organisation of society would destroy that society's literature. Mr. Eliot is asking whether we do not tend to answer such questions in the wrong terms—in mechanical terms rather than biological terms. And Mr. Sagar is suggesting that we attempt to control human beings by positive law rather than by common sense—and by common sense he seems to mean the same 'biological terms' as Mr. Eliot. What all three writers are asserting is that there exist certain values (art, literature, spiritual freedom, and even the biological *vitality* of the community as such) which are ignored in all our plans for social betterment, and they would all agree that a society which fails to establish such values is inhuman, materialistic, and doomed to perish.

That the *values* involved are metaphysical cannot be denied, but the purpose of this article is to suggest that a science of sociology

cannot escape this question of values, and must indeed take such values into account before it proceeds with its more objective investigations. Science in general may aspire to 'disinterestedness', 'impartiality', 'objectivity', etc., but this science of society must at least assume that society has the desire to survive, to establish certain goods, to avoid certain evils. The sociologist, that is to say, must reveal his *Weltanschauung*—his vision of *the purpose of life*. At least he must admit that the societies he is studying must have some principle by virtue of which they cohere and exist as societies; and he has a further duty, in relation to the society in which he is living, of pointing to the particular principles which will ensure the integrity and survival of that society.

CULTURE AND CIVILISATION

We are all familiar with a distinction represented by the words 'civilisation' and 'culture'. Civilisation is popularly recognised in the main as a materialistic achievement; culture as religious, academic and artistic. Most people tend to assume that there is a causal relation between the two—that 'culture' is something added to a civilisation, like bloom to a ripe fruit. Only establish and develop your civilisation on a firm foundation, they would say, and culture shall be added to it, like pinnacles and swags to a sound utilitarian structure.

No view of historical realities could be more false. Indeed, almost the contrary is true, for a culture can exist without a highly integrated material civilisation to support it (the culture of the Jews or even of Islam) and the growth of a civilisation can destroy an already existing culture, as I shall demonstrate presently.

Civilisation does not need any precise definition; it is the sum total of the products and amenities of a given social organisation, its wealth, customs, and material achievements. It is, in brief, a country's 'standard of living'.

The nature of culture is not so obvious. Burckhardt defined it as the sum total of those mental developments which take place spontaneously and lay no claim to universal or compulsive authority.[1] The difficulty of giving culture a definition is shown by the qualifications introduced by Burckhardt. Spontaneity, variety and freedom are all characteristics of a genuine culture, and on their account a culture can never be imposed 'ready-made' on a people—that has been one of the grosser misunderstandings of modern Fascist régimes.

[1] *Reflections on History*, translated by M. D. H. London. Allen & Unwin, 1943, p. 55.

But do not let us complicate this question by going into any deep definitions of what culture includes or implies. In general it may be intangible, an indefinite quality which *makes life worth while;* but it is also expressed in certain tangible assets, among the more obvious being great literature, great architecture and great painting. Culture may mean many other things, but no great culture has been without one or more of these arts.

Burckhardt pointed out that the main endeavour of our contemporary civilisation has been directed towards increasing the general standard of living, and that 'comfort' rather than 'greatness' or even 'happiness' is the word which more nearly expresses the ideal of the modern world.

TRADE UNIONS?

This is shown in a thousand ways. Personally, I think one of the most significant is provided by the history of the Trade Union Movement. Misconceived time and again by bourgeois politicians and sociologists as a political movement, it has in general (there have been exceptions among the syndicalist Unions on the Continent) remained true to its early character, as an organised campaign for better conditions—better wages, less hours of work, better factory conditions, etc.—and along with these acquisitive (but only incidentally political) functions it has always carried out functions of a purely charitable nature—sick benefits, insurance of various kinds, unemployment doles. Political action has been subsidiary to these eleemosynary aims, and the movement has remained completely devoid of an ideology, and, indeed, of any aspirations to a cultural and political rôle. In Great Britain, as is well known, it was necessary to establish a separate body for political action, the Labour Party. The fate of this party, however, has always been dependent on the financial support of the Trade Unions, and its policy has been limited by the materialistic aims of those Unions.

In this respect the democratic system itself, as interpreted nowadays (majority rule), may be culturally self-stultifying. In any modern society the people who are responsible for culture, especially the people who create culture, are unfortunately a minority. They constitute a separate class, designated by a special title—the intelligentsia. Even in primitive societies the artists and priests tend to belong to exclusive castes, or to be selected for special birthmarks. Throughout history there are degrees of integration between such castes and society as a whole, and at some periods—the twelfth and thirteenth

Ancient Theatre.—*Theatre of Dionysos, Athens. The entire population went to drama as 'advanced' as Bernard Shaw is to us*

centuries in Europe, for example—the integration seems to be complete; every man is recognised as an artist of some sort, and the divisions in a society are by function or vocation, not by class (e.g., nowadays the distinctions between an architect and a builder, and between a builder and a bricklayer, are class distinctions; in the Middle Ages any such distinctions were craft distinctions, grades of skill within a single vocation).

CONTEMPT FOR THE HIGHBROW

Granted these class distinctions within a democracy, a conflict at once develops between the bourgeoisie or proletariat on the one side (irrespective of their crafts) and the intelligentsia on the other side. A deep and bitter contempt or hatred for the 'highbrow' is certainly a characteristic of the democratic societies of Britain and America. Even if that conflict is of no deeper intensity than ignorance and neglect of each other's interests, it is sufficient to determine the decisive choice between culture and a higher standard of living. Burckhardt may not be right—that is one of the problems with which I am asking the sociologists to deal—but if the choice is between culture and comfort, democracy will never vote for anything but comfort. The alternative would never for a moment be considered seriously.

For this majority attitude there is a certain excuse which I dealt with in a pamphlet called *To Hell with Culture*. 'Culture' has come to mean something quite artificial in a modern society: not something which springs from the people and their way of life, but something which is imposed on that way of life by education and propaganda. In this sense it is a vested interest of universities, academies, teachers, publishers and purveyors of culture in general. In these professional bodies a certain tradition of learning, a certain valuation of the arts and literatures of the past, is formulated in canons of taste, handed down as a 'tradition', and though there is much to be said for such a tradition as a guide or a model—a 'frame of reference'—the ordinary man is perfectly right in refusing to see that it has any relevance to his daily life. If Latin and Greek literature were to disappear, all the architecture of the Renaissance be destroyed, and the Royal Academy abolished, it would not in the slightest degree affect the amount of

Modern Theatre.—*A single theatre caters for a small group only. Other groups go to other kinds of theatres, or the cinemas. Modern life is disintegrated*

butter on his bread or the warmth of the coat on his back. So why should he worry?

There is an answer to this question, but he could not understand it. He would not understand it because so far his guides to knowledge, the sociologists and psychologists of today, or the historians and politicians of yesterday, have never explained in his vernacular the causes underlying the life and death of societies. For societies, like human beings, have a cycle of life. We know from our survey of the past that societies are subject to the alternation of two moods which we might call *zest* and *apathy*. Zest in life is marked by adventure, expression and creative activity in the arts; apathy, which may be accompanied by material wealth and vast possessions implies first, security, then boredom, and finally, decadence. Societies are sometimes overwhelmed by superior force; but more often they simply fade away. We are all familiar with the case of the successful business man who retires from work apparently in good health and with the expectation of ten or twenty years of secure enjoyment of the good things of life. He often dies within a year or two for no explicable reason. He dies of boredom. There was a similar phenomenon in the Middle Ages, before successful business men had been evolved by a commercial civilisation. Monks who retired into monasteries were attacked by a fatal disease of the will which was called *accidie*. Again, it was inanition or boredom, an affliction due to security, seclusion, absence of adventure and struggle.

IS WAR A NECESSARY EVIL?

Burckhardt, and many other philosophers of history, considering these facts, have come to the conclusion that war has a vital function in social development. They recognise in war an integrating force for which they can see no substitute. 'Lasting peace', wrote Burckhardt, 'not only leads to enervation; it permits the rise of a mass of precarious, fear-ridden, distressful lives which would not have survived without it, and which, nevertheless, clamour for their 'rights', cling somehow to existence, bar the way to genuine ability, thicken the air and, as a whole, degrade the nation's blood. War restores real ability to honour.'

This point of view ignores the fact that it is the brave and strong who perish first in war; that

The Temple of Theseus, Athens. The small city-state of Athens gave birth to a classical prototype of architecture, universal in its appeal, and destined to endure as long as human history

it is the maimed and afflicted who then inherit the earth. War exhausts a society and, if prolonged, bleeds it to death. Now that war is totalitarian, and has completely changed its character, even since Burckhardt's day (he was writing round about 1870), this is more true than ever.

Realising this truth, other philosophers have sought for a 'moral equivalent of war'. This was the title of a famous essay by William James, who argued that society should seek and would find the moral equivalent of war in competitive sport, and in such dangerous occupations as mountaineering, exploration, coal-mining, and generally fighting against nature rather than against other societies.

On the other hand, a vast quantity of evidence—biological, historical and sociological—can be brought together (it was done with great effect by Kropotkin in *Mutual Aid*) to show that societies only cohere by virtue of a natural principle of co-operation. Much evidence of a psychological nature has been accumulated of recent years, which proves that war and conflict, as well as individual neuroses, are regressions from a natural condition of inter-dependence. War is a disease of society just as schizophrenia is a disease of the human personality, and society can only be cured of its ills by returning to man's 'biological heritage of co-operation and true social integration'.[1]

LIFE MUST HAVE ZEST

If we accept this hypothesis of social behaviour —and I do not see that any other hypothesis is possible if we are to retain any belief in the worth of life—then the sociological problem is reduced to this: how, within a society based on the natural principle of mutual aid, can we maintain a zest for life? This is the crux of the problem which I am posing to the sociologists and social psychologists.

We have seen that security and passiveness are deleterious, destroying the will to live. We need not only the idea of mutual aid, but also a principle of strife or rivalry which is not mutually destructive, or destructive of the material structure of civilisation, but which nevertheless gives the moral equivalent, the courageous *tone* of war.

I think this principle could be found in introducing a sense of glory into the pursuit of cultural aims. The question then becomes: *What form of society will best guarantee a healthy cultural life, will best inspire this civic sense of glory?* It is

[1]Cf. William Galt, Ph.D., 'The Principle of Co-operation in Behaviour', *Quarterly Review of Biology*, Vol. 15, No. 4, Dec. 1940, pp. 401-10. Also Trigant Burrow, *Biology of Human Conflict*, New York, 1937.

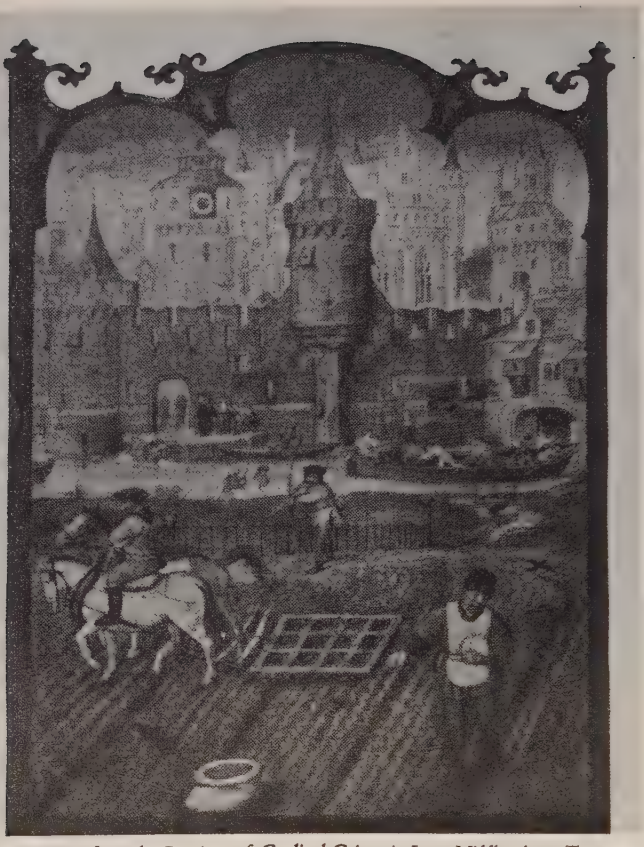
The modern city, vast and amorphous, can only produce feeble imitations of the forms created by the small city-state: the Propylæum at Munich

a vital question which sociologists and psychologists ought to be able to answer: there is the whole history of the world in evidence. Opinions may legitimately differ as to what constitutes a healthy cultural life; but what matters is the degree of vitality displayed by the culture rather than the actual form taken by the culture. Burckhardt saw the decisive quality of a culture in its *spontaneity*, and further suggested that a culture could lay no claim to universal or compulsive authority. 'Culture is that millionfold process by which the spontaneous, unthinking activity of a race is transformed into considered action, or indeed, at its last and highest stage, in science and especially philosophy, into pure thought.' In this definition I think we shall find an answer to the question I have posed.

Spontaneity is not an inexplicable and mystical phenomenon. It does certainly occur without conscious determination. It is action which results from the unexpected collision or collocation of diverse elements. If a lighted match comes into contact with a barrel of gunpowder the result is an explosion, which is spontaneous enough. If certain physical or chemical changes take place within an inflammable substance, the result is 'spontaneous' combustion. Similarly, spontaneity in the cultural development of a society depends on the free circulation of a great number and diversity of cultural elements—i.e. ideas, images, forms. These meet in the minds of sensitive men, and we call the result 'inspiration' —it is spontaneous combustion on the mental plane. It was for this reason that Milton in his *Areopagitica* argued so eloquently for the free circulation of the printed word. He realised that the vitality of thought depended on its uncontrolled diffusion, and the fact that schisms and heresies are thereby let loose is no argument against such philosophic freedom, for only in that manner can they be brought out into the open and defeated. Truth and virtue would emerge all the stronger from the clash.

SIZE OF COMMUNITY?

Variety and freedom may seem obvious enough as prerequisites of cultural vitality, but they imply a third element which is not at all obvious but which may, nevertheless, be the most essential of all. Burckhardt does not specifically mention it in his definition of culture (which comes from his *Reflections on History*), but it is explicit enough in his great work on *The Civilization of the Renaissance in Italy*. It is a question of size. Culture, as J. B. Yeats remarks in the passage I have quoted from one of his letters, is somehow related to smallness and

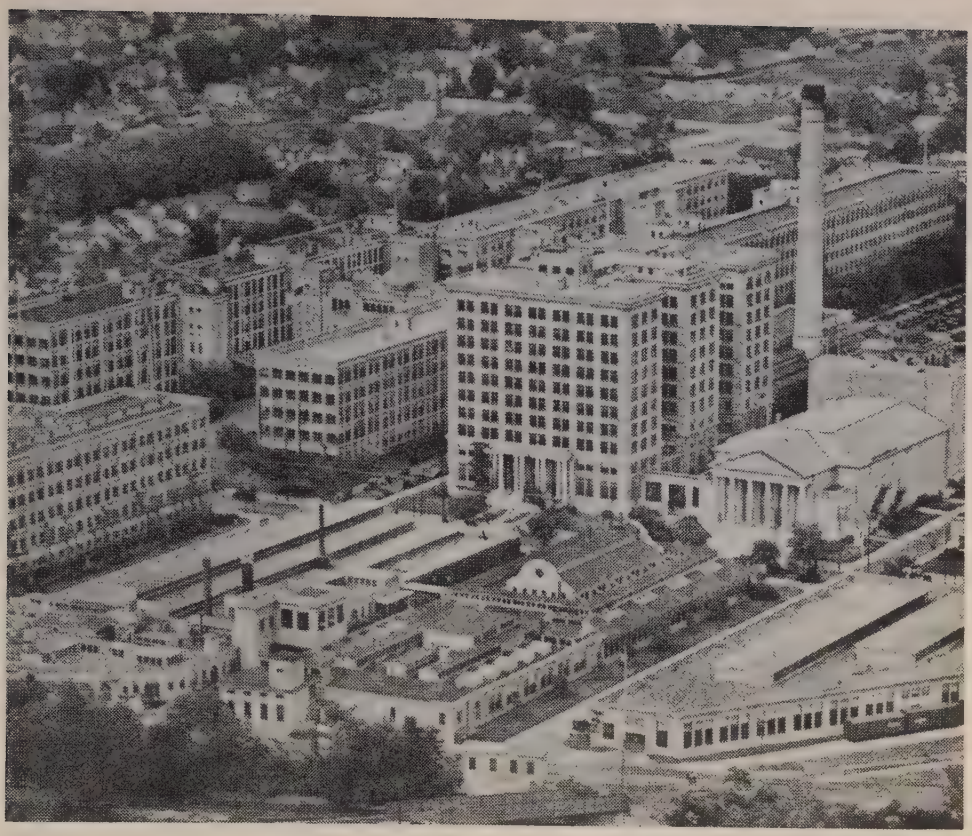


Miniature from the Breviary of Cardinal Grimani. Late Middle Ages: Town and country, the palace and the farm, exist in close and intimate association

minuteness. The greatest achievements in architecture, painting and literature are linked with relatively very small communities—city-states like Athens, Florence, Siena. This is a complicated question, and we must beware of generalisations which are too inclusive. But at least we can say that there is no evidence at all which connects the *quality* of culture with the *magnitude* of states, but there is a good deal of evidence which associates quality with limitations of size.

I believe that in this question of social size we may have the key to the problem of social zest. There is no zest, no principle or cause of rivalry, in uniformity. The bigger a state, the more closely organised its all-over aspect, the more average its constituent units, the less chance for the development of variety or differences. We want world unity, a federation of mankind. But unity does not imply uniformity. The problem is to include a multiplicity of aims within a unity of effort. It is a problem which has always confronted the artist, and in this matter the scientist may have something to learn from the artist.

There is, moreover, a physical limit to human societies. A state may get so big that pieces begin to break off. There is a limit to the amount of space, and the number of people who can be controlled from a centre. That limit has undoubtedly been extended by developments in the means of communication since the classical example of the Greek city-state, but the limits remain definite—or, rather, await the definition of the sociologist. Already the British Commonwealth and the Union of Socialist Soviet Republics have both shown tendencies to dissociation and fragmentation—expressed in



Disintegration in U.S.A. A plant at Dayton, Ohio. Twenty-four buildings, with fifty acres of floor space. Agriculture is replaced by 'housing estates' for 8,500 employees

a wise policy of devolution. When such a process of devolution sets in, the rôle of culture as a binding element becomes very important.

One of the tasks awaiting sociology, therefore, is to discover the principles which should govern such processes of devolution. What is the optimum size for a unit of government? Under what social conditions is culture likely to arise spontaneously, and to be pursued with zest? What features in modern industrial society militate against such cultural vitality? How can it be fostered by education? What is the effect of such agents of diffusion as the press, the radio, the aeroplane, and the cinema?

But, as Mr. Eliot says, it is in the terms of *life*, and not of *mechanics*, that these questions must be answered. Culture is fundamentally a biological phenomenon: we use this same word for bacteria and for works of art, and that is absolutely right. The conditions under which a culture of art will germinate are to be determined as precisely and as scientifically as the culture of penicillin is determined in the laboratory. But the process itself is vital, spontaneous, is a generation of new forms of life. The wider life of society depends on the generation of this cellular life, and unless we provide the social conditions under which the cellular processes of culture can take place, we are doomed to pass away as a civilisation. In this direction, therefore, lies the finest challenge to the sociologist and social psychologist. Our civilisation is certainly a sick, if not a dying, patient. The disease is evident; it is for scientists to diagnose its symptoms. Then we can perhaps prescribe a political medicine. Some surgery may be necessary.

9

EDUCATION THAT IS AMUSEMENT

G. H. CHRISTIAN

NOT every fire-watcher cheered when fire guard duties were abandoned in most of the country. There were many expressions of regret, for what had once been a dull duty had in many cases been converted into a time for social activities which saw the growth of numerous friendships.

No doubt this did not always happen. In some cases, though, it certainly did. In Salford, the Fire Guard Authorities approached the Local Education with the request for facilities where fire-watchers may continue to meet.

There is something big behind this news. It is a symptom of that new community-sense brought to birth in our bomb-scarred cities during the last five years. Modern psychology has now reinforced ancient Christian theology in affirming that man is a social animal; that he cannot live a full life on a desert island.

Yet for generations we have been ignoring this obvious truth. We have built vast housing estates not only far from any shopping centre, but also without making provision for churches, schools, clubs, institutes, social centres of any type. Give people four walls, a roof, and sound sanitation and they will be happy, was the maxim of many authorities.

The sequel was perhaps inevitable. It was seen in the growth of neurosis which marked the 'twenties and 'thirties. It was seen in the strained faces of housewives who were lonely, who longed—though they did not know it—to belong to something outside their own narrow circle. It was seen in the ill-balanced characters of those who had been denied the opportunities to develop those interests which mark the happy personality.

Then war came. We expected a tremendous increase in nervous disorders. It did not happen. Not even flying bombs—biggest nerve strain of all—produced the crop of neurosis that might have been expected. Events have proved that the war has cured about as many nervous illnesses as it caused.

The explanation lies in this new community sense. People have been brought together in the Home Guard and the Civil Defence Services. They saw themselves as part of a nation fighting for a cause which almost all agreed was good. Thousands who once looked upon themselves as isolated individuals have now become conscious that they were members of a team performing valuable service to the community. Not even the many horrors of war, not even its ugly fears nor the irritating restrictions on lighting, food, travel, every department of life—small matters which are very important—not even all this produced a marked increase in the unhappiness of people. There is strong evidence for making a much more positive claim.

Now the break has come. All the extra activities of wartime will gradually disappear. The nation, after thankfully welcoming the release from war's major burdens, will be more reluctant to return to that condition of the inter-war years when most of us were isolated individuals, each busy earning his living or striving to discover a living to earn, and rarely possessing outside interests.

The war altered all that. In one mining village which I know, a group of air raid wardens as they watched and waited during the long, dangerous nights of the early 'forties, thought it would be a good idea to form a Garden Association. This organisation, besides providing cheap seeds and tools, would hold regular meetings when experts would address the villagers on the art or science of gardening.

Twenty years before, some of these miners had attended evening classes in English Literature, Psychology and Economics. Then dancing caught the fancy of the young villagers and a dance band played jazz in the hall next to the classroom. At much the same time, wages descended and unemployment became rife. Interest in economics and literature declined, too, for you cannot enjoy either on an empty stomach. Soon the villagers danced and drank anaemic beer whenever they could afford to, and when they did not dance or drink, they stood at street corners and gaped at the cars which occasionally clattered by.

When the Garden Association was formed, men said it was the first time life had come to the village since the classes died. Then the women demanded a companion organisation and soon a Women's Institute started. About the same time, people wakened to their responsibilities for youth, and a Youth Club was opened.

The Garden Association organised fruit and vegetable shows as well as regular meetings, when men discussed the many problems of horticulture. The Women's Institute formed classes in various practical subjects and listened to talks on current affairs. The Youth Club organised their own magazine, with articles on subjects as varied as 'My First Visit to the Coal-Face', and 'Music Worth Hearing', written by boys and girls who had left the elementary school only during the past two years. They organised displays of physical training, and embarked on play-reading. They danced, and above all they discussed—work and vocation, poverty and wealth, home and family, gambling, drink, God and man. They discussed as young people usually love to do, arguing until it seemed that they would never cease.

And from their group discussions there emerged a new sense of responsibility to the community, a new interest in service. Not enough can we emphasise the importance of this experiment in education which is taking place in our youth organisations all over the country. It is first pure amusement, a way of escape for young people who are often over-worked and who do not always enjoy much happiness at home! It begins as play, but it soon becomes education that is still play.

Meantime big things have been happening in the forces. The Army Bureau of Current Affairs may have had its failures. But there are few who do not acknowledge that it has been more successful than most people expected it to be. Latest of the many promising developments within A.B.C.A. is its drama that is discussion, its discussion that is drama. It begins as plain discussion. A couple of soldiers in the body of the hall—they are really actors—talk of their experiences in connection with the matter down for discussion. They wander on to the stage to tell their story and the curtain rises on the scene which they are describing. And so it goes on.

This method of education was first developed in this country by Mr. W. E. Williams, Director of A.B.C.A. It holds tremendous possibilities. But that is not all that A.B.C.A. has done. I shall not easily forget with what pleasure I first read some of the literature produced by this live organisation. Most of the material was obviously the work of men who knew their subject, and what is more, knew their public. That the British Army is more intelligent and awake to the vast issues of our time than any modern British Army has been, is due in no small measure to A.B.C.A.

It seems improbable that men who have

All together against the Blitz! Can we retain this comradeship in peace?

enjoyed these discussions will want to cease all intellectual activity on being demobilised. Is it not likely that the impetus which all the services have given to this method of education will not lead to a tremendous growth in discussion groups after the war?

There is everywhere a new hunger for knowledge. The general standard of culture may remain low. Our so-called educated classes are undoubtedly ignorant by comparison with their forbears. But the gap between the educated and uneducated has been narrowed also at the other end. National education has begun to bear fruit. A symptom of this is seen in the growth of journalism that has as its aim the satisfaction of the new demand for knowledge. Improved educational facilities will eventually produce a big increase in this desire for information.

The sequel may well be a renaissance in that neglected form of entertainment—for that is what it must be—which goes by the dull name of Adult Education. Members of the Women's Services, so many of whom have discovered for the first time something of the joys of drama; the returning servicemen, the thousands of boys and girls who grow too old for their youth clubs—all these people will want facilities where they may meet and talk, act and study. It is one of those ironies of history that war which kills so much that we mean by 'culture' should this time have given an extra large fillip to the hunger for knowledge.

PILLARS OF TRUE CIVILISATION

MEN WHO STAND FOR THINGS THAT ARE REALLY WORTH FIGHTING FOR

(II) LORD DAVID CECIL

ARTICLE AND DRAWING BY STANLEY PARKER

I DON'T think anyone will quarrel with my inclusion of the author of *The Stricken Deer* ('The best of all modern biographers,' says Mr. Harold Nicholson; 'A really great critic,' grants Mr. Agate;) in this coterie of civilised beings. Except; perhaps, the author of *The Stricken Deer* himself, who—in spite of the fact that, for the book he is now at work upon, he is concerning himself with the *private* life of public individuals!—recoils from any sort of personal publicity almost like one of those hypersensitive plants one sees in the tropics which fold up at the touch of a finger, the brow wracked, the eyes distraught, the neck turned upon the shoulders as if in the throes of some inner crucifixion: The Stricken Peer in fact. And yet, in a way, he has brought it on himself.

'Just what do you *mean* by "civilised"?' I have been asked. Now there is possibly no man alive more competent to deal out definitions than Lord David Cecil. Each word is measured, weighed and sifted, till the meaning is exactly distilled. I remember once when we were both sitting on a Brains Trust together, somebody asked what was the difference between envy and jealousy. 'One is *envious* of someone whose performance puts one's own to shame,' said Lord David. 'One is *jealous* of someone who makes love to one's wife. The first is totally reprehensible' (for he is inclined to sift ethical values as well!) 'the second not only understandable but, to a certain degree, desirable.'

And so it was to Lord David Cecil's rooms in New College, Oxford (where he is a don), that I hied myself.

'Civilised?' he repeated. 'Detached? Refined? One's sensibilities, I mean, of course—' (he speaks incredibly quickly, his lightly pitched voice vibrating with suppressed nervous tension, suggesting that his own sensibilities are refined to an almost excruciating degree). 'Actuated by reason rather than unconscious instinct? If an uncivilised person'—twiddling his long ivory coloured thumbs with dazzling rapidity—'is one on whom eternal influences have wrought no effect . . . then I rather feel that a civilised person'—reversing the twiddle—'is one who pays due—perhaps you might say it is undue—regard to *form*.'

Well, there he stands, self-convicted. For had he not confessed to me, on another occasion, that he looked upon writing as an art? 'The writer should be as much concerned with how he says a thing as with what he says,' he had propounded. 'Just as the perfect human being is one whose manners are as good as his morals'. (At least!) 'Living is just as much as an art as writing; indeed, one of the things I like so much about a writer like say, Jane Austen, is that her thoroughly sound, sensible view of life and vigorous moral sense is yet expressed with ease and grace and elegance.'

That is what gives his own writing such a pictorial, not to say sculptural, quality. His conversation, too. 'Don't listen,' he conjured me, when the bourgeoisie were deploring, more than usual, my habitual flippancy (almost to some effect). 'You should wear your frivolity proudly, like a feather in your cap!' Now that was not a sentence; it was a picture, a statuette.

Lord David is a picture, too, a picture from another age. The face, long, lean, so frail that it seems almost transparent, with its strange coiffure which is like a hastily-donned peruke, is the face of a more *formal* period altogether, for the man *is* his work. He tosses his head at the end of a sentence—full stop! Or the smile, which has curled his tensile lips into tendrils, suddenly vanishes—semi-colon! His gestures are as taut, as urgent, as his words, with an equally sharp edge. To see him walk across the room, with reckless speed but unerring precision, like a tightrope-walker, is to see a paragraph in action.

To read a paragraph is to see the man. To read a book—*The Young Melbourne*, for instance—is to see a whole way of life.

9

LORD DAVID CECIL, *Author of* The Young Melbourne, The Stricken Deer, *and* Hardy, The Novelist

EMIGRATION—
TO BRAZIL?

PHILIP CARR
who has just made a special study of the country

Mountain village in one of the central states of Brazil

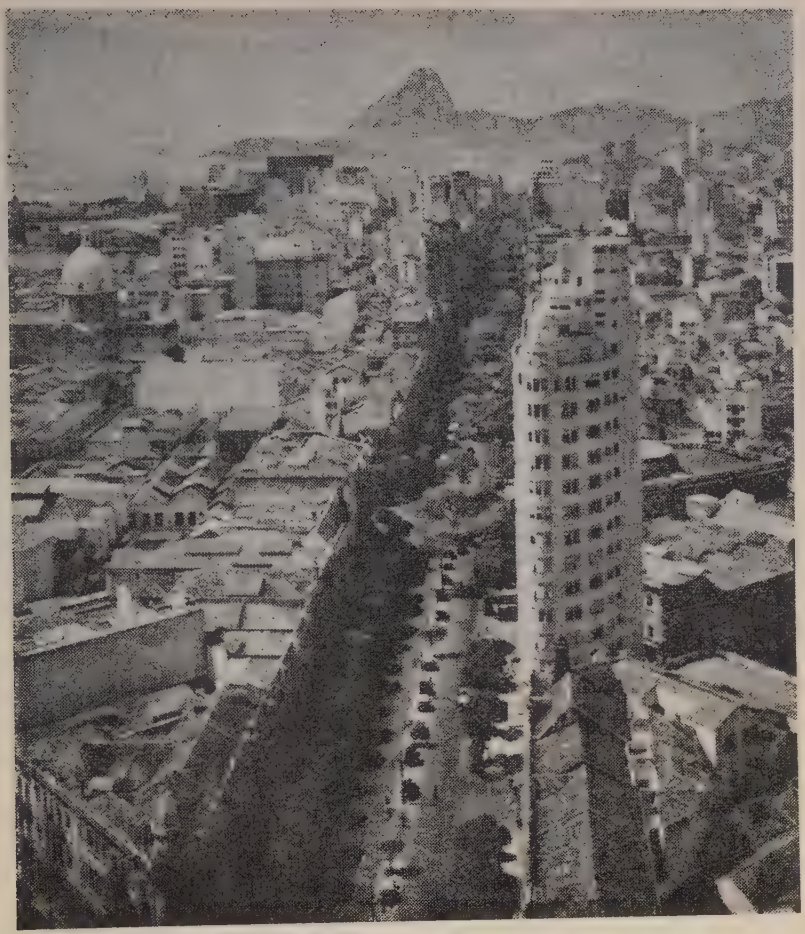
THE possibilities of Brazil as a future home for European emigrants may be considered from two points of view: that of the emigrant and that of Brazil. The imagination of the emigrant, and of those who are hoping to find a refuge for large numbers of emigrants, may be fired at the thought of the wide open spaces of North and West Central Brazil, where a region larger than the whole of Europe, without Russia, carries only 0.5 inhabitants to the square kilometre. Even if they reflect that three quarters of this area is virgin forest or river or marsh, and that the climate of the whole of it is of a tropical, and some of it of an equatorial character, which no European except a few Portuguese will tolerate, and no immigrants except the Japanese can support for more than one generation, so that there is a permanent emigrant stream from the whole of the North of Brazil towards the South, they still turn their eyes to the southern and more temperate portion—about one fifth—of the country, with the thought that, although it is more populated than the other, it still holds plenty of room, since it does not bring the number of inhabitants to the kilometre for the whole of Brazil quite up to 5. That of Great Britain is 200, and that of the United States 18.

There can be little doubt that, not only is there plenty of room in Brazil, but Brazil could be much more prosperous, if her density of population, and especially that of the 'interior', were greater. This has long been recognised by the wisest of her rulers, and it is recognised today. Yet it by no means follows that the present policy of Brazil is to let in anybody and everybody. The economist, Henry George, wrote: 'The most populous countries are the richest, alike in civilisation and in the development of the arts, of industry and of government', but few Brazilians are ready to go so far, or indeed have ever been ready to go so far. For them, desirable immigrants have meant cheap manpower for general labour in the first place, and, at a later stage in Brazilian history, independent agricultural colonists for land development. It is only today that they are beginning to be conscious of the fact that a modern nation, which must develop an industry if it is to live, requires something else as well.

The need for manpower was felt soon after the middle of the sixteenth century—that is to say, not more than fifty years after the foundation of the Portuguese colony; and the Brazilians proceeded to meet the need by importing negro slaves from Africa. They had imported a number, estimated at 10,000,000 in three hundred years, when the slave trade was brought to an end about 1850.

During the preceding thirty years, the Imperial Brazilian Government had begun to offer grants of land and other advantages to induce groups of white agricultural settlers from Europe to establish themselves in the southern part of the country. Thus self-contained Swiss, Belgian, and particularly German, farming 'colonies' were founded, the German subsisting, almost unabsorbed, to this day, and speaking their own language.

When no more slaves could be imported, the Brazilian Government spent larger and larger sums on propaganda in Europe in order to attract immigrants, and on giving them free transport. However, it was only after the liberation of the existing slaves in 1889 and the enormously increased demand for labour (since the freed slaves had no desire to work on



As a contrast—
Modern building in Avenida do Rio Branco, Rio de Janiero. The bay and the Sugar Loaf in the background

the plantations) that the public subsidy of immigration was practised on a large scale. This was the great period of the Italian influx—over 1,000,000 before the end of the century—and the substitution of Italian free labour for negro slave labour on the coffee *fazendas* of the state of São Paulo. The subsidies were spent, not only on transport, but on lodging and feeding the immigrants until they obtained employment, and the money was subscribed, both by this state and by the Federal Government. Indeed, when the Federal Government gave up allotting credits for the purpose in 1910, the state of São Paulo continued to do so and, between 1924 and 1926, devoted an average of £200,000 ($800,000) a year to it. It may be added that, at the beginning of the present century, the state of São Paulo took 84 per cent of the total immigration into Brazil.

However, by 1930, two circumstances had arisen which caused Brazil to reverse her immigration policy entirely. One was the world economic crisis of 1929, which created unemployment for the only time, before or since, in the economic history of the country. The other was the adoption of the restrictive quota immigration system by the United States.

The first reaction to the economic crisis was a decree issued in 1932 completely forbidding all immigration. A subsequent reaction was the labour legislation, still in force, which obliged two thirds of all employees, high and low, to be Brazilian. The total exclusion of immigrants was soon repealed; but when the door was slightly

opened, the decrees of 1934 limited the immigrant quota of each foreign nation to 2 per cent of the total who had come into the country from that nation in the previous fifty years, and showed that Brazil had lost no time in imitating the U.S. immigration policy. Moreover, those immigrants, who were allowed to settle in the country, were to be confined to agricultural labourers or farmers and to technical specialists under previous contract.

This restrictive spirit continues to govern the legislation which is at present in force in regard to the entrance and sojourn of foreigners in Brazil, and in regard to their acceptance as permanent residents, or ultimately as Brazilian subjects. Indeed, it has been made more restrictive still by the latest decree; and at present there are more emigrants from Brazil than immigrants into it!

This decree declares that temporary visas are to be refused to all who are not subjects of an American state, except to those who can prove that they possess means of subsistence. This is being rigidly enforced, even to the exclusion of Europeans who wish to enter the country to undertake definite though temporary work. As for permanent visas, they are only to be granted to those who are (1) either Portuguese or American; (2) married to a Brazilian wife or husband; (3) father or mother of a child which was born in Brazil, and is consequently Brazilian; (4) agriculturalists or agricultural technicians already in employment; (5) in possession of a sum, in foreign exchange, equivalent to £5,000 ($20,000) transferred to the country through the Bank of Brazil; (6) industrial technicians and specialists in some industry 'useful to the country' and already in employment.

It is said, by the way, that condition number (3) has already resulted in a notable rise in the birth rate among Jewish and other foreigners comfortably living in the fashionable Rio suburb of Copacabana. With regard to the condition about means of subsistence, it is in conformity with a distinction which has for some time been set up by the Brazilian Government between 'those who come to spend money in Brazil and those who come to acquire money in Brazil.' The way of the latter is made hard, if they belong to the professional classes, by legislation which refuses authority to practise except to Brazilian subjects with Brazilian diplomas. Brazil, however, is not the only country which has passed legislation of this kind.

The latest decree is evidently a wartime measure; and it is defended merely as such by any well-informed Brazilians with whom one discusses the question. They prophesy a much more liberal policy when once the war is over. They declare their conviction that Brazil still needs manpower, and they suggest that a return will very likely be made to the policy of subsidising immigration. They even admit, for the first time, that if Brazil in general, and the town of São Paulo in particular, are to pursue the industrial development which is in full swing, skilled workmen must be imported, for no more are to be found in the country.

The new President of the Council of Immigration and Colonisation, Senhor Castello Branco Clark, publicly made this admission in a recent speech, and he even went so far as to abandon the attitude which has hitherto been officially taken, that agricultural workers are the only immigrants whom the country really wants (under the present law, 80 per cent of each national quota must consist of agriculturists). For he indicated the possibility of abolishing all restrictions on the immigration of men and women of 'good European race', and he went so far as to say that Brazil 'should receive with open arms' not only agriculturists, but 'specialised workmen', whose factories in their own countries would be closed or destroyed, and that their introduction would really be in the interests of Brazilian workmen, who would acquire technical instruction from them, as well as 'habits belonging to a higher standard of living'; while the country as a whole would be taking advantage of a situation in which men trained in the handling of modern machinery, light and heavy, would, in Europe, have joined the numbers of the post-war unemployed.

This speech shows that there are wise heads in Brazil, who realise not only that the country continues to need manpower in general, but now needs skilled industrial manpower in particular. It has, moreover, been suggested (in an article written by a Minister, Senhor João Carlos Muniz) that the lack of density of population is responsible for the long-standing instability of Brazilian economy. 'The elements of production, that is to say, labour and capital, being rare,' he writes, 'tend to be attracted by products which command high prices in world markets, and to pass to others as soon as the prices fall. Hence the tendency to monoculture in the realm of production for export.'

There is thus a definite movement towards the return to a policy of encouraging immigration. Nevertheless, the whole past history and habit of thought of Brazilians in this matter tend towards considering immigration as a source of labour supply, and not much else. An official

Belem, the capital of the State of Para. Waterfront on the Amazon

with whom I discussed the matter said to me: 'We want immigrants who can work and will. We have got quite enough men who can't work or won't.' In the speech to which I have already referred, Senhor Castello Branco Clark spoke about 'selecting the human material in its countries of origin, directing it along the right channels, distributing it in an appropriate manner, assimilating it, and planting it in the soil of Brazil.'

If the policy of subsidising immigration is resumed, according to the prospect which Senhor Castello Branco Clark held out, I have reason to believe that it will be accompanied by strict individual contracts, under which the workman will bind himself, not only to go to a definite place in order to take up a definite job, but to remain in that place and that job for a definite time, say five years.

No doubt the entrance and residence of immigrants who are not of the labouring or the indigent class will also be facilitated to some extent; but it has never in fact been very difficult until just now. Rio and São Paulo are already full of upper middle-class refugees from Europe, some of them with plenty of money, but all of them with a little. Individual immigrants of this kind will always find their way in, and will always be tolerated by the good-natured Brazilian people.

What I think is highly improbable is that either the Brazilian Government, or the Brazilian people, will open their doors to destitute refugees from Europe in a sentiment of political liberalism, or even of simple humanity. They are thoroughly afraid of becoming a dumping ground for the human refuse of the war. Neither have they the tradition which makes some European countries ashamed to deny the right of asylum, even while sometimes doing so. Brazilians want to improve the national stock; but they want to introduce only what they consider to be the best strains.

There is another aspect of the question. Is it so certain that Europe will have any emigrants to export when the war is over? Her population will be greatly reduced; and there will be so much work to do in rebuilding shattered cities and re-tilling devastated lands that unemployment, the classic stimulus to emigration, will perhaps be absent. Besides, many European Governments may follow the example already set by Russia, and refuse to allow emigration, but will keep this potential source of wealth at home.

So that, perhaps, the immigration problem with which Brazil will have to deal will consist in finding the sort of immigrants she wants rather than in excluding those she does not want.

'WILD GOOSE' TO BELIZE

R. W. THOMPSON, Author of *Argentine Interlude, Land of Tomorrow, Germans and Japs in South America,* etc., etc.

BRITISH Honduras, more than anywhere else I have been, deserves the description 'Outpost of Empire'! Discovered by Columbus, it was colonised by British adventurers from Jamaica in the first half of the seventeenth century. These rovers of the Spanish Main, attracted by the abundant logwood, valuable for dyes, and by the immense timber possibilities, sailed from Jamaica with their negro slaves; found the passages through the golden sandy cays of the great reef, and founded Belize at the mouth of the Belize river.

Inhabited in the South by Caribs, the immense-shouldered negroes peculiar to the Caribbean, and here and there throughout its inaccessible swamps and forests by the remnants of the Maya Indians, the main opposition to colonisation came from the Spaniards, who, at that time, ruled the whole of their vast Latin American Empire from Mexico to Patagonia with unyielding despotism.

But the British settlers fought for this tiny wedge of land in Central America until it was finally ceded by Spain to become a legitimate British Colony in 1670.

The passage of 300 years since the first settlers arrived has scarcely changed the face of British Honduras. Belize, with roughly 25,000 creole inhabitants, is still little better than a shanty town. The fertile valley of Stann Creek in the south is developed agriculturally for a distance of about 30 miles inland—a strip of about 10 miles wide—and boasts the only rail track in the colony. On the northern frontier the tiny port of Corozal, devastated by the hurricane of November last year, cannot rival the Mexican town of Chetumal rapidly developing across the bay on the southern coast of Yucatan.

Orange Walk, Cayo and Benque Viejo are no more than villages.

Two or three roads are being constructed. Of the trails, none is passable all the year round, even for horse or mule transport. The main highways are the rivers up which the shallow draft vessels struggle against the stream, often taking seven days to cover 120 miles from Belize to Cayo.

Yet this wedge of land lying within its frontier rivers, the Hondo and the Sarstoon, has for years been the bone of contention of Central America. Mexico in the north cherishes desires for the northern regions. Guatemala on the west lays bitter and frequent claims to the south, and even Spanish Honduras joins at times in the general clamour.

For me this backward colony, one sixth the size of England, in the midst of some of the most romantic lands on earth, holds an extraordinary fascination, and to reach it is an adventure. Whichever way you approach British Honduras, it is bound to be romantic. It lies on the western seaboard of the Spanish Main, protected by the magnificent coral island reef that is second only to the Great Barrier Reef of Australia.

You can sail in by schooner down from Tampa or from one of the little ports of Yucatan, or across the wonderful Carib sea from Jamaica. Or you may join with the slow caravans of Indians, and a veritable hotch-potch of tramps and adventurers, following the trails down through Quintana Roo to the banks of the Hondo. Or you may find the mahogany or *chicle* men wandering always in search of the red king of the forest, and the sapodilla which yields the rubbery gum basis of chewing gum known as *chicle*. These last know the trails through the Guatemalan forests of Peten, and the crossings of the Hondo and Sarstoon rivers.

If you are in a hurry, as most people are these days, you fly in to the rough-and-ready airport of Belize. But even this is romantic. For whether you fly from Miami in the north or from Balboa in the south you must come to the utterly remote Indian city of Tegucigalpa in its nest of hills in the very heart of Spanish Honduras. Tegucigalpa is almost a fairy-tale place with its turreted castle on the banks of the Choluteca, and its sister town of Comayaguela. In its cobbled streets, and in its simple *plazas*, I have danced with the lovely, lustrous-eyed Maya girls to the wild rhythm of the Marimba, and all sense of time or weariness vanishes.

It is a curious flight out of Tegucigalpa in an old twin-engined Ford to San Pedro Sula in the midst of the Northern Coastal banana belt, and from here again in a tiny single-engined Bellanca, piloted by a plump and imperturbable little genius known as 'Foxy', up over the 7,000 feet range of the Sierras to see the great bay of Honduras

Ships in Belize, capital of British Honduras, little changed, or improved, in 300 years

far below, and the endless forests of British Honduras. Not the impenetrable sea of green that stretches from the borders of Costa Rica for thousands of miles southwards to Paraguay and Argentine, but the open forests of slash pine, rising often from glistening swamps in the low-lands, and enlivened here and there by the red majesty of mahogany or the sleek dignity of sapodilla.

But I did not approach British Honduras by any of these ways. From San Pedro Sula I rode over the rough track to La Lima, and came down through the banana belt in an old Ford car on rails to Puerto Cortes! And from there I sailed with an old Indian skipper and two negroes on the 22-ton launch 'Wild Goose'.

I shall never forget that voyage. I have sailed the South Atlantic many times into the River Plate on almost every kind of ship, and to a good deal of the world. But this short journey in the 'Wild Goose' held the true essence of romance.

We sailed out of Cortes at dawn. By evening we had rounded the long point of Cabo de Tres Puntas, to sail along the coast of Guatemala into the port of Barrios. Here we tied up for the night and took our several ways, the skipper and his negroes to the low line of shanties along the bay, and I to the local club, to dance away the hours to the blare of the inevitable Juke box—which warns that the horror of civilisation is on the way—and to swap yarns with banana men, engineers, road men, Syrian-Palestinian-British, and the curious cross-section of humanity always to be found in such places.

At dawn we sailed again. And all that day I lay in the bows, watching the dolphins speeding within two feet of my eyes, twin dolphins as though harnessed at our prow and drawing us like sea horses, suddenly to dive, dark shadows disappearing in the green depths.

The waters of the Caribbean reflect all the beauties of the sky, and make even more golden the wonderful sands of the tiny palm-covered islets (or cays) that form the links in the great chain of the reef. And I swore one day, when these waters are at peace again, to sail my own small ship to explore these wonderful islands, and to see my children swimming in the shelter of the white coral, while my wife and I dive into the clear water to swim among shoals of bril-liantly coloured fish . . . and then to bask on these beaches beside the Carib Sea. But all that is the stuff of dreams, and my mind was full of dreams throughout all that lovely day, as the 'Wild Goose' sailed slowly within sight of the palm-fringed coast of British Honduras. Once we sailed within a hundred yards of the shore between the mainland and a lovely cay, and half a dozen negresses, huge and smiling and gay in their pink shifts, with a dozen negro

urchins at their heels, waved and shouted. But, apart from this, there was scarcely a sign of human habitation, or of anyone else in the world, save only the crew of the 'Wild Goose'.

So the day grew to its peak, and the Maya mountains formed a purple background to the brilliant green and gold of the foreshore; and presently the day began to die, and we watched hopefully in the dusk for the Belize light that would lead us into port.

The gentle breeze of evening freshened, and the sea that had been as calm as a lake slapped the 'Wild Goose' heavily, and sprayed us every few minutes as we rolled and pitched. And the clouds, behind which the sun had set, flickered white with lightning, reminding us how swiftly things may change in this placid-seeming sea; and what havens the line of cays may be to lonely sailors plying their small coastal craft, and to the fishermen often a dozen or more miles off shore in their tiny *dorys*.

For this coast is in the track of the hurricanes, and Belize had caught the fringe of the hurricane that had almost flattened Corozal, 90 miles to the north, only a month earlier, and swept on across the bay to rock the Mexican town of Chetumal.

So we travelled in silence, until all at once we saw the light haze of Belize in the sky; and the light winked at us through the night, and presently led us to the shelter of the harbour.

We dropped anchor, and brewed coffee in the tiny galley, and warmed black beans to settle us for the night. The 'Wild Goose' was pitching, clouted by the heavy swell, and the strong wind gusts. But the night was beautiful. I spread my blankets on the hatch aft, and lay there watching an immense yellow moon struggle up from a bank of jagged cloud, and the ship's lamp swung and flickered above the wheel. The wind was cold, but I thought that life was worth while, if only for moments such as this; and so I slept, to be awakened soaked to the skin by the fury of the tropical storm the night had promised.

After this the water quietened, and Belize lay grey under the steady rain of early morning.

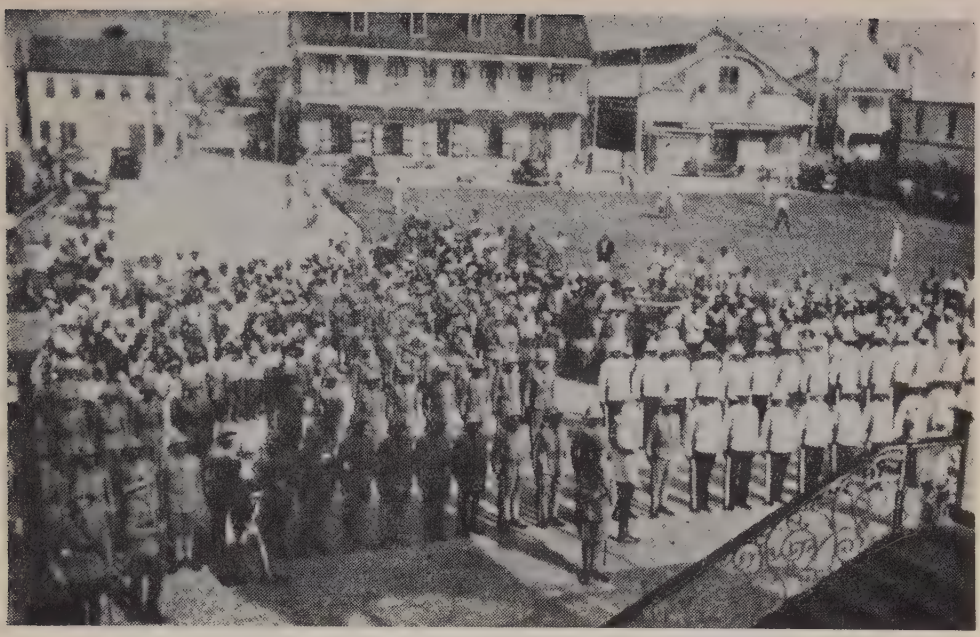
I said goodbye to the 'Wild Goose' with regret, and went ashore to meet the Governor and his charming wife, and to enjoy the hospitality of the small white colony. Few of those who live in Belize, or whose duties hold them on this remote shore, share my enthusiasm for it. Romance is a peculiar thing that exists in the minds and hearts of men and women, and to me almost everything is romantic. Belize with its sand-flies, its rather trying summer heat, its surrounding mangrove swamps, its limited social possibilities, its weatherboard houses and shanties, has plenty of disadvantages. But it also has its wonderful cays within easy reach of a good launch, week-end and holiday resorts only matched by the isles of the South Seas. It also has its fishing—huge tarpon to be caught even in the Belize river. And it has its hinterland, almost unexplored, full of strange plants and timbers, strange men, and wild birds and beasts innumerable. It has also its Maya remains, the ruins of temples and towns that flourished a century or more before Christ. And in addition it has as interesting a racial mixture as you may find anywhere in the world—white and negro, and all the shades in between; Maya Indian and Mexican and Spaniard, and the curious Carib tribe. The blood of all these, in every conceivable mixture, permeates the 60,000 inhabitants of British Honduras, nearly half of whom live in Belize district.

Belize seemed to me a happy place. The Governor and his lady were on terms of friendship with a wide circle far beyond the little ring of pure white, and were clearly liked by the mass of the people. There was no colour bar. Black, brown, Indian and white mixed freely and unselfconsciously, and there was a pride of being a part of Britain. This pride and respect must be justified, for British Honduras, whatever it may have been in the past, can no longer be a forgotten Outpost of Empire. There is much to do, and we must do it. For years its mahogany has been famous, and we have scarcely tapped the wealth of timber its forests may yield.

With the mahogany men I flew over the whole territory, and heard their stories of experiments with mahogany, and how the great tree refused to grow satisfactorily in plantations. Thirty years ago, they told me, it was said that the mahogany would be 'cut out' of these forests in five years! But now, with proper conservation, it may well go on 'for ever'.

And there are a dozen other timbers, including the now famous *balsa*, to be exploited, while *chicle* gum can scarcely fail while our American Allies continue to delight in chewing.

Best of all I liked the little northern frontier town of Corozal, with its Spanish-speaking people, and pleasant climate. From here, following the trails to the villages of Santa Rita and Douglas, and along the Hondo, the forests and scrub were full of wild flowers. Convolvulus, tiny star-like flowers, delicate blue pea blooms, and a kind of red honeysuckle were everywhere, and hibiscus and bougainevillea made bright every Indian hut. Here, too, I came upon a tumuli



The British Honduras Defence Force, really police, on parade before the Court House at Belize

of the Maya with huge deep shafts as in a mine, and pieces of pottery, centuries old, glowed richly in the modelled walls.

In the little Bellanca, piloted by the amazing 'Foxy', we came down miraculously into the jungle clearings that I was unable even to see from the sky. Even more miraculously we flew out again, bending the tree tops to our air flow.

In the slow chugging launch that plies across the bay from Consejo to Mexico I crossed to Chetumal, the pride of Quintana Roo, and sailed back into Corozal, seeing well the havoc of the hurricane. For the sea front was in ruins, and here and there palms lay uprooted, while those beside them in some strange way had escaped the tearing force of the wind.

Again from Belize I followed the road beyond the mangrove swamps, over Haulover bridge, and an ancient rickety ferry, to the rising ground known as pine ridge, sandy, with coarse grasses, stunted treelets and palm seedlings, improving always as the land rises. And there were also sharp limestone hills, very much like the Jamaican land of 'Look Behind'.

In Belize itself I saw the strangely-garbed devil dancers in the streets, fascinating crowds of natives with their horrific masks and motley clothes that might well have been seized at random from a rag-and-bone man's barrow. And I experienced the hospitality of all classes and races of this community, all bound together by the word 'British' and a deep sense of Empire.

One thing I did not see, and perhaps it is only a legend. It is said by all that curious little men in straw hats often come in from the forest—(this isn't a leg pull). It is a matter for serious discussion in Belize, and not for laughter. No one knows where they live, and those who have followed the spoor have never come back.

You feel that nothing is impossible in a place like Belize. A few days before I arrived a dozen negroes had marched solemnly through the town with a huge boa-constrictor strapped to a plank which they bore on their heads, while the head of the beast reared up in front like the enfigured prow of some fantastic ship.

Finally I flew out of Belize with 'Foxy', and zig-zagged over all the land I had not yet seen, flying low at 800 feet with the engine throttled right down so that I should not miss anything. And at last we crossed the great bay of Honduras and climbed up to 8,000 feet to bump through a cloud over the Sierras to see San Pedro Sula, looking extremely like civilisation, beneath us in the green banana valley. Ahead was Tegucigalpa, hidden behind the distant hills, and behind us British Honduras, a memory that must never be forgotten. For this is a part of our Colonial Empire, and there is much to do.

WHEN WOMEN FIRST WORE TROUSERS— OR TRIED TO!

HORACE WYNDHAM

MRS. AMELIA BLOOMER. *She edited* The Lily, a Ladies' Journal devoted to Temperance and Literature *at Seneca Falls, N.Y.*

From *Illustrated London News, 1851*

PEOPLE who think that trousers for feminine wear are novelties are wrong. As it happens, such garments date rather more than ninety years ago, for they were first introduced into England in 1851.

It was because they were brought here from America by their designer, Mrs. Bloomer, that they were known as 'Bloomers'. The name is one that has stuck. It has even found its way into the dictionary.

'If ever a woman,' declared a fashion-writer of the period, 'woke up one morning and found herself famous, that woman is Mrs. Amelia Bloomer! She has undoubtedly immortalised her name; and we are confident that the "Bloomer Costume" which she has invented will, before long, become as celebrated throughout the world as the Pompadour robe. It is light, easy and elegant, in place of the cumbrous pattern to which the tyranny of fashion has hitherto condemned her sex.'

Mrs. Bloomer's original scheme for feminine dress reform was to be a blouse, ending in a short skirt and trousers. A printed description of what she called 'the improved style' was as follows: 'The bodice is of figured silk, with muslin wristlets and a skirt hanging two inches below the knees. The trousers are of the same material as the bodice, and should be gathered closely at the ankles and finished off there with a pretty ruffle. The correct head covering consists of a straw hat or bonnet, lined with a good quality white silk and trimmed with a coloured ribbon and lace tassels. For footwear one should adopt black prunella boots with elastic sides to them. This is both lady-like and smart.'

Having launched the style in New York, Mrs. Bloomer began a campaign in London. For this purpose she despatched a representative across the Atlantic. On her arrival, the Royalty Theatre was hired, and a preliminary lecture was given there. This was attended by a number of what would now be called 'mannequins', who appeared on the stage in 'full Bloomer costume'. As admission was free, a large audience was attracted.

In the course of her address some remarkable claims for the 'advantages of Bloomerism' were submitted by the lecturer. 'If Queen Victoria,' the audience was told, 'understood the benefits of the Bloomer costume, it would certainly be adopted by the ladies of the Royal Family and the Maids of Honour at Buckingham Palace and Windsor Castle, and all loyal subjects would follow their example.'

Wanting to secure a wider public, a couple of Mrs. Bloomer's assistants drove down Regent Street one afternoon and distributed handbills to passers-by. 'This,' says a report, 'attracted such a storm of angry protests that the adventurous damsels had to take refuge in a shop.'

A second report adds: 'For several days past the inhabitants of the fashionable Kensington district have witnessed the daring spectacle of a number of females appearing among them in complete Bloomer attire. This consists of a velvet coatee, buttoning tight at the waist, a skirt reaching to the knee, and trousers cut full and close to the ankle. As may be imagined, these young women have attracted inquisitive stares, and, we regret to say, some rather coarse jests.'

Cover of contemporary song. Mrs. Bloomer desired to relieve ladies from the agonies of Victorian tight-lacing, and to free their legs from Victorian skirts. But the victims were not grateful. A musical play on Bloomerism has been a recent success in New York

Worse befell a trio who ventured into St. James's Park. 'The new style of dress,' announced an observer, 'did not appear agreeable to the crowd; and the "Bloomers" had scarcely arrived when they were assailed with ribald remarks, and even threats to duck them in the lake. It is said that one of the trio belongs to a hitherto respectable family from Islington.'

As London did not seem very receptive, a number of Mrs. Bloomer's disciples set off on a provincial tour, with the object of delivering in different towns a series of lectures on the 'Advantages of Bloomerism'.

In Scotland they had a bad reception, and were nearly mobbed by members of the audience in Edinburgh and Glasgow. 'We do not hold with

Punch *devoted pages to ragging Bloomerism. Humorously suggested that women might even become bus conductors!*

such indelicacy for our women-folk,' declared a clergyman. 'These misguided ladies are said to have come from America. We trust it will not be long before they return there.'

This opinion attracted a spirited response from Mrs. Bloomer. 'Since,' she wrote, 'it is the custom in Scotland for men to wear kilts, which are really short petticoats, they should not object to women wearing long trousers.'

One way and another, the crusaders had plenty of publicity—perhaps rather more than they wanted. Thus, the papers were full of their doings, just as if they were so many film stars; a 'Bloomer Model' was added to Madame Tussaud's exhibition; the 'Bloomer Waltz' was played at the promenade concerts; and an enterprising publican even went to the length of putting his barmaids into 'Bloomers'.

As a last effort to popularise the cause, a 'Grand Bloomer Ball' was held at the Hanover Square Rooms. Fifteen hundred tickets were distributed, and all the ladies who accepted them appeared in 'full Bloomer costume'. But, owing to the rowdy conduct of a party of hooligans who had gained admission, there was something like a riot, and the police had to be summoned.

After this, Mrs. Bloomer herself lost heart, and went back to long skirts. But the movement was not dead; and in the 'eighties, when bicycling became popular for women, 'Bloomers' made their reappearance.

They have now been followed in turn by full-length trousers, beach pyjamas, and abbreviated hiking shorts.

Punch: '*Efficiency of Female Police in what is vulgarly called a "Jolly Row".*' *The same question was raised the other day*

THE NEW COMMANDER-IN-CHIEF

THE appointment of Field-Marshal Lord Wolseley to the command-in-chief of the British Army, in place of the Duke of Cambridge, has been hailed with general satisfaction. The Duke lingers reluctant at the wings, being loath to quit the stage on which he has been so long a conspicuous figure. But although he delayed his departure, feeling, as he says, he has the spirit of a young man of twenty-five under the hair silvered by the snow of seventy-six winters, he has gone at last, and Lord Wolseley reigns in his stead.

THE CHIEF HOPE OF PEACE

THE peril, the only serious peril, to peace is now as always in Paris. And our chief security, that the innumerable questions which are at issue between England and France all round the world will not be allowed to culminate in war, lies in the strength and the efficiency of the British Fleet.

THE MAHDI-LAND AS A BUFFER STATE

THE danger of a collision with France is increasing in the Far East. There seems to be a slight diminution of the risk in Central Africa. This is due not to any slackening of the rival ambitions of England and France, but rather of the Mahdi's Government. It is a somewhat melancholy reflection that just as the Roman Catholics and the Greeks are kept from cutting each other's throats at the Holy Sepulchre by the presence of a Mohammedan guard, so England and France are kept from crossing swords in Central Africa by the fact that the country between them is occupied by the Mahdi and his men. The English officer Cunningham, who made his way in the beginning of the year down the Nile from Uganda, reports that the Mahdi's men have established themselves at a place called Regaf, below Lado, and at the same time the officers of the Congo State report that they have had more than one smart collision with the Mahdi's troops. In one of each, at least, the Belgians are said to have come off second best.

THE REVOLT IN CUBA

THE experience of Spain in Cuba is not calculated to encourage the French in their projects for establishing their authority in Madagascar. Cuba has been Spanish for 300 years, but Cuba at the present moment is in revolt, and the Governor-General is said to have telegraphed that there are no alternatives, except the despatch of an army of 100,000 men, or the concession of some form of Home Rule. The struggle between the Cubans, supported as they were by the unconcealed sympathy of the North Americans, goes on with unabated ferocity. A hundred Spanish soldiers are said to be dying daily with yellow fever, and everything seems to show that the present insurrection will defy all the power of Spain for another twelve months. In the end, no doubt, if the Spaniards will spend enough money, they can restore the island to a sullen condition of obedience.

A GROSS BREACH OF FAITH

APART from all other disadvantages connected with this extension of our position [in Chitral, Indian N.W. Frontier], it constitutes a distinct breach of faith which will not be forgotten by Russia and by France when we ask them to keep their engagements in other parts of the world. When the expedition was launched for the relief of Chitral, the Viceroy of India issued a proclamation to the tribes, which contained among other things the following declaration: 'The sole object of the Government of India is to put an end to the present, and prevent any future unlawful aggression on Chitral territory, and as soon as this object has been obtained, the forces will be withdrawn.'

From *Judge* 10 August 1895

THE TROUBLE IN CUBA

UNCLE SAM: '*I've had my eye on that morsel for a long time; guess I'll have to take it in!*'

CONTRASTS & COMPARISONS

NUMBER TWO — MOVEMENT:

ANDREA DEL VERROCCHIO (1436–1488)

Tobias and the Angel
(by courtesy of the National Gallery)

THE story of Tobias and the Angel is a traditional story of the East which tells how Tobit, a Jew, who in his old age had gone blind, sends his son Tobias to collect a sum of money which he had left at Rages in Persia, saying unto him: 'Seek thee a man which may go with thee . . . and go and receive the money.' 'Therefore,' it is written 'he went to seek a man and found Raphael that was an angel.' So when Tobias had prepared all things for the journey, 'they set forth both and the young man's dog went with them.' This, in outline, is the beginning of the story as it is told in the Apocrypha in the Book of Tobit, which goes on to relate how on their return Tobias brought also the gall of the fish which was to restore his father's sight. Nor, for all the charm of the story has the painter, Andrea del Verrocchio, fallen short (though the work may have been partly executed by his pupils), for he has retained all the feeling of confidence and animation that runs through it, forgetting none of the details, neither the dog nor the fish, though he has dressed the young man in the blue tunic and scarlet hose of his own period and placed the scene in a Florentine setting.

BETWEEN OLD & NEW MASTERS

A STUDY IN METHOD

E. H. RAMSDEN

GIACOMO BALLA
(b. 1871)

Dog on a Leash, 1910

ACCORDING to the Futurists, of whom Giacomo Balla was one, 'a running horse had not four legs but eight', or, as we might say in this instance, 'a running dog has not eight legs but twice times eight.' In other words, by 'a simultaneous presentation' of every phase of a given movement, the Futurists sought to render not only its dynamic effects, but the whole sense of the continuity of the movement itself. So that, whereas in his painting of Tobias and the Angel, Verrocchio, using the traditional method, has shown but one phase of the motion of his figures, as if their advancing footsteps had been arrested, yet held for ever, in a moment of time, Balla, using the futuristic method, has shown the movement in all its phases as a continuity and as it is immediately and instinctively experienced. The difference in spirit as well as in speed between the two is further emphasised by the tentative air of 'the young man's dog' as seen against the confidence of the other, while the grace and the vertical 'spring' of the Verrocchio provides a sharp contrast to the continuous, horizontal rhythm of the Balla, in which the 'swish' of the old lady's dress, the 'to and fro' of the leash and the 'furry-flurry' of the dog are amusingly, delightfully and perfectly conveyed.

ABOUT FIREFLIES

Replies by Dr. Hobby

Q: *How do fireflies control their illumination—turn themselves on and off, as it were?*

A: To answer this question, I will have to describe the nature of the light-producing organ and of the light itself. The light appears at the tail end of the insect; there is a kind of window on the underside which lets the light through. The light is really produced inside the insect's body. It is made in cells just underneath the skin and behind these are other cells which reflect it outwards. These cells contain numerous milky-white crystals which have somewhat the same effect as the shiny surface inside a motor-car headlamp.

Q: *Is there nothing more to it than that?*

A: Yes, lots of nerves and air tubes. An insect's body is constructed upon quite a different plan from ours. We breathe by means of lungs which supply the blood with oxygen and the blood in turn takes the oxygen to all the cells of the body. The insect obtains air through a number of holes at the sides of its body. These lead into air-tubes which carry the oxygen direct to the places where it is used. The light is the result of a burning process in which a substance called luciferin combines with oxygen supplied by the air-tubes.

Q: *If you have a burning process, why doesn't the heat destroy the insect or singe its tail?*

A: Because the firefly's light is cold light. The burning or oxidation process liberates energy, not as heat energy, but as light energy. At least 98 per cent of the energy appears as light, whereas gaslight is only 10 per cent efficient and sunlight 25 per cent. It would take 80,000 fireflies to produce as much heat as one small candle as bright as a single firefly. But luciferin will not burn very easily by itself. Burning has to be helped by another substance called luciferase. When this is present the luciferin burns freely and the energy liberated becomes attached to the luciferase. Light is produced when the luciferase gives up this energy.

Q: *So light is produced only in the presence of three things, luciferin, luciferase and oxygen.*

A: Certainly. And that leads directly to the question of the insect's control over its light. Keep any one of those substances away from the other two and there won't be any light. This is where the nerves I mentioned come in. For example, a firefly shines only in the dark. If a light is suddenly flashed on its head while the rest of the body is in the dark, the light immediately goes out. The light also goes out if the insect is killed by cutting off its head, but when the nerve endings in the neck of the dead insect are tickled, the light flashes on again. We do not know exactly what the nerves do. But there are three plausible suggestions. One idea is that the ends of the air tubes are normally closed by muscles so that the oxygen can't get out and oxidise the luciferin. On this theory the nervous impulse causes the air tube to open for a moment; that lets out the air and thus causes a flash of light. Another idea is that the ends of the air-tubes are sealed off with a fluid. The activity brought about by the nervous impulse causes the formation of a high concentration of waste substances in the light-producing cells. This draws the weak fluid out of the ends of the air-tubes and so breaks the seal. This again gives the same result as before. The oxygen would not only produce light, but would burn up the waste substances so that the sealing fluid would return into the air tubes, cut off the air, and put out the light. Then there is the third theory. This postulates that it is possible that the oxygen supply is continuous, but that the luciferin and luciferase are not in the right physical condition for the light-producing action to take place. The effect would be almost the same as a barrier keeping the substances apart from one another. Such a barrier might be broken down by nerve action. The substances would then mix; oxidation would take place, and the result would be light.

MAGNETISM

Replies by Dr. Mendelssohn

Q: *Why are the atoms of nickel, iron and cobalt magnetic and what exactly is magnetism?*

A: To answer that in a short space is rather a tall order. Magnetism is one of the fundamental phenomena of nature, and while we can describe it or relate it to other phenomena, we cannot 'explain' it, just as we cannot explain gravitation or electricity. All matter is heavy: that means masses attract each other by the force of gravitation, and all we can say is that gravitation is a fundamental property of mass. In fact it is quite correct to say matter is something that exerts gravitational force.

Q: *But only certain substances like iron or nickel are magnetic?*

A: That is quite true and that is the reason why we can distinguish the magnetic force from the gravitational force. But that is not the whole story. If you take a copper wire which is non-magnetic and coil it up and then pass an electric current through this coil, it will attract iron like an ordinary bar magnet. It will even attract or repel another coil with a current running in it. There is no magnetic material in our experiment —only coils of copper wire and currents. Now this shows that the phenomena of electricity and magnetism are closely related or, we should rather say, electricity and magnetism are manifestations of one and the same phenomenon.

Q: *Did not Faraday discover that?*

A: Yes. He and Ampère showed that if you pass a current through a loop wire, that means if you make electricity run around in a circle, the current in the loop produces the same magnetic field as a little steel magnet. Ampère thought that there are electric currents running in every steel magnet. He concluded that every iron or nickel atom is a tiny little magnet because there is an electric current running round and round in each of them all the time.

Q: *Now we seem to have got to the other part of the question: why the atoms of iron, nickel and cobalt are magnets.*

A: We have. Fortunately we know a lot more about the atom than Ampère did. You have probably read that today we picture the atom as consisting of a positively charged centre or nucleus and negative electrons that rotate round this nucleus like planets round the sun. The electrons running round in a circle make a magnetic field rather like a current running round in the loop of wire. Just as Faraday said, electricity running in a circle produces a magnetic force, and electrons are just electricity. Moreover, the electrons spin round their own axis like the earth and this rotation of electricity, too, produces a magnetic field. So you see each electron in the atom produces a magnetic field both by rotating in its orbit and by spinning round its axis.

Q: *Is there not a difficulty there? Doesn't this mean that all the different elements have magnetic atoms?*

A: Yes, that is true—only in a few very symmetrical atoms do the individual magnetic fields set up by the electrons cancel each other, but all the other atoms are magnetic. Nevertheless a bar of silver, although it consists of magnetic atoms, is not a magnet. We can explain this by assuming that all the little magnets—the silver atoms—point in different directions and that the net result is no magnetism at all. What we have got to explain is not a fundamental difference between silver atoms and iron atoms, but why the iron atoms all point in the same direction, while the atomic silver magnets all point in different directions and seem to cancel one another out. Magnetism as we meet it in iron is not a peculiarity of the atoms but is evidently caused by the arrangement of the atoms. That is proved by the fact that certain alloys consisting of non-magnetic metals like copper, aluminium and manganese are themselves magnetic like iron or nickel. As to why the atomic magnets in iron or these alloys all point in the same direction, we are not very sure. There are some complicated theories on the subject, but whether one of them is really the true explanation is a bit doubtful.

These two questions have been selected from a large number to which replies have been broadcast in the B.B.C. General Forces programme 'YOUR QUESTIONS ANSWERED'

KAMA SUTRA

By VATSYAYANA

REVIEWED BY BRUCE BAIN

EUROPE has no grammar of sex, although the pornographic industry is the oldest underground movement of the West, and sexual knowledge has been transmitted haphazardly and orally, concealed from the Christian monitorship of morals. Recorded experience is confined to rare editions of Ovid or Aretino, and other collectors' prizes: the 'French Book' has for many generations occupied a unique place in our underworld mythology. Havelock Ellis and the Viennese School heralded a new era of free discussion. Yet even today, with our plethora of publicised 'vital books', the exposition of erotic love is checked by the Christian influence, the curious double face of sex. Christian dualism and the persistence of the chivalric tradition, however sublimated, lead to the enshrinement of the 'smutty joke', the distrust of sexual analysis, and the establishment of extra-territorial centres of voluptuous enjoyment. We must have a Babylon, for the phallic tradition survives. Priapus goes to Paris. Sex is always unrelated to the general pattern; and we seem unable to preserve a just balance between John Calvin and Don Juan. Even in the palmy days of sex, there is a tendency to disconcerted *mental* sex, as Lawrence called it.

In the East, though woman is disregarded in public life, sex is considered as a principle of life, and possesses religious importance as a manifestation of Being. Neither in Hindu nor Buddhist cultures do we find the hysterical romanticism peculiar to the West, but the correct discipline of love is regarded as a feature of the good life, and inter-sexual harmony is an art which must receive full recognition, and is based on the observance of definite practices and techniques. In early Hindu civilisation, it is said, every young affianced couple was given, shortly before marriage, a copy of *Kama Sutra*. (English translations of this work now enjoy immense popularity in Bombay and other cities, and I quote in this article from a purported translation by Dr. H. S. Gambers.) This book was intended to assist the couple to achieve full marital happiness, an ambition not beneath our notice today, when we witness the decay of marriage in the West; and the rapidly increasing tendency to perversion—fostered in part by inaccurate knowledge of psychiatric research. *Kama Sutra* was written between A.D. 100 and 600. It is a commentary on, and abstract of, various Sanskrit texts on Kama, and was composed, the author writes, 'according to the precepts of the Holy-Writ for the benefit of the world, by Vatsyayana, while leading the life of a religious student at Benares, and wholly engaged in the contemplation of the Deity.' Kama, or pleasure, is one of the three principles of life expounded in the ancient Laws of Manu. Dharma—virtue; Artha—wealth; and Kama—pleasure.

Kama Sutra explores every aspect of courtship and marriage, mingling in its precepts piety with worldliness, fantasy with fact, primitive superstition with psychological acumen. It codifies and classifies, in the attempt of every reasonable society to regulate the anarchic potential of sex. Embraces are tabulated, passion pigeonholed. Though much of the work is limited by the social forms of the time, certain precepts remain eternally true, e.g., 'The extent of the love of woman is not known even to those who are the object of their affection.' The basis of the system is the division of men and women into categories of sexual size and intensity. Men are divided into hares, bulls and horses, in an ascending scale of virility; women into deer, mares and elephants, and Vatsyayana describes each class in detail, advising the favourable combinations and conditions of union. There are four kinds of love—that resulting from continual habit, from imagination, from belief and from external perception—and eight kinds of sexual union. The analysis shows considerable subtlety. Kisses, too, are enumerated—there is the Throbbing Kiss, the Transferred Kiss, the Demonstrative Kiss—with their correct place and time, and there is a list of appropriate bites—the broken cloud, for instance, or the line of jewels. Vatsyayana's important argument is that 'as variety is necessary in love, so love is to be procured by means of variety.' It is insufficient, he maintains, to practise love instinctively, relying on intuition. To make the correct response and to harmonise sexual desire with the rest of life, artifice must be used. Love,

An Indian Princess with her maid

he insists, is a science and not a casual amusement.

Scientifically, then, he tabulates the seventeen qualities which disqualify a girl from marriage, which include the possession of an ill-sounding name—the Hindus considered euphony as well as eugenics—and there are twenty-four precisely enumerated reasons why a woman should reject a man's addresses. These include, with delicious incongruity, chastity, want of opportunity, the thought that he is too devoted to his friends, or that he has too much regard for morality. No one need be at a loss in the sexual maze with *Kama Sutra* to guide him. We learn the ways of winning confidence, of pleasing wife or husband, of retaining his or her love, and of gaining the trust of the mother-in-law. There is a careful list of forty attributes of women of easy virtue, among whom are classified the wife of a jeweller and a woman who looks at you sideways. To win a girl's love, Vatsyayana recommends, the suitor should 'describe to her the beautiful dream he has had with other women', and 'he should show an increased liking for the new foliage of trees and such like things.'

The structure of sexual teaching is curiously interwoven with the science of numbers, which is of fundamental importance in every branch of Hindu science and art, and which was transmitted to the West by Pythagoras. The system appears to be based on the Rule of Eight, as Hindu musical theory rests on the formula of 7/22. There are, for instance, eight subjects, each divided into eight kinds, and there are sixty-four arts in which one is recommended to acquire proficiency. The list is heterogeneous. It includes poetry, making beds, practising magic, playing music on glasses filled with water, teaching parrots and starlings how to speak, and tattooing.

The work contains instances of singular psychological penetration, as in an attack upon inversion and sadism, and much apt homely advice. *Kama Sutra*, however outrageous may appear its frankness to the Western reader, tries to establish a sexual norm, related to a general system of life. Today in Europe, in a society whose ethics are ragged and neglected, we may be amused. We may also learn from this sexual encyclopaedia of 1500 years ago.

NEW BOOKS

LAPSES FROM FULL EMPLOYMENT

By A. C. Pigou. *Macmillan.* 4s. 6d.

A W.E.A. student once angrily remarked, 'If the economists knew all this, why didn't they tell us so before?' Professor Pigou's *Lapses from Full Employment* is an attempt to tell the general reader. But the Preface indicates that the economic air is too rarefied for common men. 'Some parts of the argument unpractised readers—maybe others also—will almost certainly find difficult. I am sorry about this, but cannot help it.' So perhaps it is not surprising to find Professor Pigou clinching an argument with, 'A curve drawn to represent a demand schedule of this type will, of course, be a rectangular hyperbola.' As long as top-line economists dwell on Everest—or on rectangular hyperbolas—they will hinder the spread of economic knowledge—knowledge which is vital for an understanding of modern society and which is primarily based on common sense.

'The subject-matter of this book is not policy at all—only diagnosis.' Professor Pigou thus absolves himself from adherence to his own conclusion that increased wage-rates, which have been forced up by workers' pressure, threaten the maintenance of full employment, especially when these rates are maintained through the lever of collective bargaining in spite of a decreasing demand for labour. Conversely, a strategic reduction in wage-rates can be a factor in checking a fall in employment. It is easy to argue from this that employment should be stabilised through wage manipulation. But here Professor Pigou issues his disclaimer. However, we cannot govern by disclaimer. This book raises a problem which is essentially an issue of economic government. Even if economists remain aloof, politicians must face Professor Pigou's logical deduction that a high demand for labour will itself be a cause of high wages; 'hence the tendency towards larger employment will be subject to a drag.' This drag becomes stronger as the fear of unemployment lessens. The more responsibility the state assumes for the welfare of the unemployed, the freer are the Unions to push up wage-rates. For, if the indirect result of their action is to leave their members jobless, they at least know that direst poverty will be averted. Thus, legislative action and public opinion gradually remove the balancing factors which check the upward rise in wages. But no alternative checks have yet been devised. Nor does Professor Pigou suggest any. He presents no more than a valuable analysis which the general reader will be well advised to study, noting that higher wage-rates bring their own disturbance. However, if the general reader is inclined to panic at this point, he should take a tram-ride through the slums of any British city. There he will see current wages interpreted in terms of human life.

JOAN CLARKE

GOVERNMENT CONTROL IN WAR

By the Rt. Hon. Lord Hankey. *Cambridge University Press.* 4s. 6d.

This book deals in an historical and critical way with the higher control of all the forces of a State, an Empire, or an Alliance; with the combination for the prosecution of war of all the resources of the States concerned; the methods by which they can best be focused on the main task of defeating the enemy, and the principles on which the system should be founded. But controls of food, fuel, lighting and transport are not a part of the subject. This reservation is to be regretted, for the interlocking between controls in the economic sphere with those in the political and strategic sphere has proved at many levels to be so vital that a separation does not seem to be justified. But it is gratifying that the author devotes some interesting observations to the future of 'science and engineering', stating that a most important part of our central system must be a strong scientific and engineering section to watch all developments in physics, chemistry and explosives, civil, mechanical, electrical and chemical engineering, metallurgy, biology, nutrition, medicine, etc., from the point of view of their possible use by an enemy and ourselves. Measures must be taken to neutralise new developments and to lay out research. One may fully agree with the author's contention that the only real check on a recurrence of Britain's past unpreparedness for the contingencies of a war is by the spread of greater knowledge and understanding among the people as to the importance of national defence. It is for the reader to study, in detail, what Lord Hankey in his suggestive manner has to say on the methods of achieving this, and the rôle which Government Control will have to play in these matters.

HERMANN LEVY

MAKING A BETTER WORLD

By Carl L. Becker. *Hamish Hamilton.* 8s. 6d.

A war-weary world faced with gigantic economic and social problems has not lacked its literary physicians, and scores of books have appeared setting forth elaborate diagnoses and cures. These may be divided roughly into two classes: those who, like Aldous Huxley and Gerald Heard, see the only cure in a re-orientation of human motives and the reform of the individual; and those economists, politicians and sociologists who produce tidy 'blueprints' for a smoothly-running society based on legislative and institutional reform. None would object to the ultimate validity of the first method, but environment and character inter-act, and reliance solely on the rapid improvement of human nature would by itself be too slow to save civilisation, while the second method often places too great a reliance on the free acceptance by individuals of rigid plans, which depend for their success on the elements being stable.

Professor Carl Becker's book is refreshingly free from either of these drawbacks. He is a realistic but not cynical historian who sees the world as it is and seeks to improve it with the materials at our disposal. 'Human nature,' he says, 'cannot all at once be greatly modified, or the dominant trends of historical development in essentials be reversed or sharply diverted by good resolutions or plans the most efficient or carefully considered.' As war has greatly increased the sentiment of national patriotism, he sees no immediate prospect of abolishing national sovereignty, but aims at curbing its aggressive nature by a post-war settlement which is in accord with the political and national interests and aspirations of the four great powers, together with the setting up of an international security organisation. He admits, however, that this can only be in the nature of a stop-gap, and a new world can only be created in so far as the essential causes of economic conflict and confusion can be understood and remedied.

Towards this end each nation can contribute in two ways: domestically, since prosperity like peace is indivisible, through setting its own economic and social house in order by finding that relationship between individual initiative and state control which will abolish unemployment without abolishing freedom; and internationally through the functional approach of taking part in the activities of various international commissions, boards and agencies set up to find specific remedies for specific problems in which there is a common interest. Such loosely-knit organisations for things like tariffs, capital investment in backward countries, distribution of the world's food and raw materials, etc., while less in the nature of a created mechanism than a developing organism, would imperceptibly acquire power and permanent structure as they meet the common interests for peace and prosperity of the various nations, and, proportionate to their success, tend to abate nationalism and curb the independence of sovereign states.

For sheer penetrating sanity, knowledge of history and grasp of economic and social essentials, this book deserves to be read by all those interested in making a better world.

GEORGE LOWTHER

THE PREVENTION OF VENEREAL DISEASE

By L. Martindale. *Heinemann.* 2s. 6d.

Every war is associated with a rise in the incidence of venereal disease, and this provokes the appearance of a number of books dealing with this subject. In the work under review Dr. Martindale provides the laity and, more particularly, social workers and those interested in public health, with a concise survey of the present position, and also makes certain suggestions for dealing with this wartime scourge. He also reviews past attempts to prevent its spread, and in so doing summarises the findings of the Trevethin Committee of Inquiry on Venereal Disease, instituted by the Ministry of Health in 1922, a committee on which the reviewer served. He does not include in his otherwise excellent summary the only change in the legislature which was advocated by that committee. It was to the effect that chemists who by law are permitted to sell prophylactic outfits should also be allowed to do what is at present unlawful, namely, to include in these outfits printed instructions for their proper use. But this omission is not the author's fault. This simple and reasonable recommendation, the product of ten months' careful deliberation by experts, was buried in one of Whitehall's capacious pigeon-holes, where it has remained for twenty odd years. Mr. Martindale writes judicially and without obvious bias on a subject which is almost always made the vehicle for some form of propaganda. He also looks at it broadly, for it must be obvious to all that venereal diseases cannot be handled in the same way as other infections and contagious illnesses. The venereal problem has social and moral, as well as physical, implications, and for this reason it must be considered from all points of view if any solution is to be found for it. Dr. Martindale's book should prove useful to all lay people interested in this important and pressing subject.

KENNETH WALKER

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A NEW GERMANY IN A NEW EUROPE

By August Weber. Translated by Moray Firth. *Lindsay Drummond.* 10s. 6d.

August Weber, formerly a prominent Liberal member of the Reichstag, who was forced to leave Germany in 1939, writes with real knowledge and a sincere democratic enthusiasm. The scope of his book is wide, tracing the political history of Germany from Bismarck to Hitler, with detailed plans for a reconstituted Germany in a Federal Europe. He attributes the failure of the democratic elements under the Weimar Republic to a variety of causes: the irresponsibility of the political parties, due to Germany's political immaturity, playing into the hands of the energetic reactionaries; the shortage of civil servants trained to the democratic ideal; the economic consequences of Versailles; the deflationary policy of Bruning; the insincerity of Hindenburg, and the lack of any effective protest from the churches in the early days of Nazi propaganda.

For the future he maintains (and many non-Germans will agree) that perverse alterations of frontiers would constitute a stumbling block and serve to incite and add to the ambitions of German reactionaries and trouble-makers.

'It is erroneous,' he says, 'to assume that any power on earth would be able in the long run to hold down a nation of 67 millions.... A rational internal reconstruction of the Reich, however, can be one of the factors contributing to the pacification of Germany.' Towards this end he suggests a new constitution with a Federal Germany of twelve states possessing a large measure of autonomy, together with a transition from an economic system in the hands of a few powerful combines, trusts and cartels to a modern economic structure in which, while avoiding the extremes of the Soviet system, the state and the workers will have a share in the management of industry.

Except on points of detail, there is much to praise and little to criticise in Herr Weber's book, but many of his proposals, especially those on the federation of Europe, appear tragically Utopian at this moment, and the number of Germans of his calibre after twelve years of Nazi tyranny likely to be totally inadequate to carry through the suggested internal moral and economic reconstruction. None the less, it is by Germans that Germany must ultimately be re-educated, and for this reason alone this book should be welcomed.

GEORGE LOWTHER

RELEASE FROM NERVOUS TENSION

By David Harold Fink. *Allen & Unwin.* 8s. 6d.

Dr. Harry Roberts in his introduction to this book says he thinks it is a real classic. I think not, for it is an attempt to interpret facts in a branch of science where our knowledge is so small that future discoveries are bound to render out-of-date anything done today.

Before the time of Freud, the only considerable scientific study of 'human nature' had been made from a physiological standpoint. Then came the psycho-analysts with new techniques, and illuminated the subject with a flood of amazing discoveries that appeared to have little connection with those of the older science. It has been obvious since then that the crying need was somehow to reconcile the two methods of approach and build the two great bodies of knowledge into one coherent structure. This book is largely an attempt to do that work, using as the chief tool the discoveries of Pavlov concerning conditioned reflexes.

But it is not a book for the specialist only, or even mainly. It is written in that direct, virile, and unselfconscious style that is peculiarly American. It is written so as to be understood, enjoyed and used by the ordinary man, and the facts presented, with the interpretations placed on them, are made the foundation of a complete system of practical and practicable advice for all whose troubles are 'nervous' or 'psychological' in origin. The prescription includes a method of mental and physical relaxation, the use of words, psycho-analysis of oneself, the medicinal value of play, and above all, vocation.

The author is an American neuro-psychiatrist. His qualifications for the writing of this book include the teaching of sociology at Michigan University, the teaching of physical education, and most important, direct contact with human suffering of all kinds in years of medical practice. From this background come the wealth of examples and case-histories that illustrate his arguments.

This is an important book, one that is certain to influence future thought and practice—but what a pity Dr. Fink has never heard of the work of Mr. F. Matthias Alexander, and how different this book would have been if he had!

L. A. HOLLINGS

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Largest of Book Publishers

THE TEN COMMANDMENTS

Edited by Armin L. Robinson. *Cassell.* 12s. 6d.

Although the war with Germany was won by our adoption of their system of state control, which we proceeded to use intelligently enough to convince ourselves that it was our superior courage, endurance and patriotism that carried us through, one nevertheless resents this policy adapted to literature. The Nazis conscripted their writers (any that were left to them after they had hounded out of the country their most famous ones, mostly Jews) to justify and popularise the Nazi way of life. One would not suggest that Mr. Robinson has used such forceful methods to gather together the ten well-known writers whose work makes up *The Ten Commandments*, but certainly they have written to order, their avowed purpose being to expose 'Hitler's war against the Moral Code'—this code being that of Moses, self-elected leader of the Israelites.

Now, if we could be persuaded that this code were *the* code; that, in fact, Moses was the chosen emissary and minister of God empowered to deliver His final word to the whole world, there could be no quarrel with this book. But quite apart from our own doubts as to whether any one man or any particular race has known the only true God, Thomas Mann, in the first story in the book, shows how the story of Moses and his people could have been simply the chronicle of a man, albeit a passionate moralist, with great urge to power who, with the aid of willing and fanatical lieutenants, imposes upon an unruly and uncommonly immoral tribe a set of moral laws—laws eminently sensible and practical but in no sense divinely inspired. For what has the spirit to do with morals? Morals are for those too weak and fearful to tread the path of self-realisation.

But if we can dismiss the over-all aim of this collection, there is much fine writing to be enjoyed. Some of the accounts of Nazi persecution are infinitely more searing, so well have the details been assimilated, than anything we may previously have seen on the screen or read in newspapers, perhaps the most telling of all being Rebecca West's story of the actress and her two dramatist lovers who, torn from their gentle and dignified creative life in Vienna, travel in cattle-trucks to meet their end on a railway embankment in a waste of snow. And since Rebecca West is an artist, and art must go its own way even when ostensibly serving a moral code, we find a real message in one of her last paragraphs:

'She knelt down beside Egon and tried to say a prayer, but her friend was gone; she might as well have been praying beside a cod laid out on a fishmonger's slab. She said, "And it is just Egon's word against the Germans. Love against hatred, justice against tyranny, truth against lies".'

Art is the eleventh commandment and has got into this book despite everything.

REGINALD MOORE

A STUDY IN FORGERY

By 'Scaevola'. *Rolls Book Co.* 7s. 6d.

Apparently fully documented and moderately phrased, this record of Russian policy towards Poland since the joint Russo-German occupation of 1939 is political dynamite. For here the London Government accuse 'a handful of Communists' —the Lublin Committee—of seizing power in their country against the wishes of the overwhelming majority of the Polish people in order to integrate Poland into the Soviet scheme of things in Eastern Europe. The Polish Army based on Russia during the war is stated to have been 'moulded' to Soviet ideas. The Committee, later government, have manufactured 'parties' in Poland, all essentially Communist in inspiration but dressed up to delude the people into thinking they are the old pre-1939 parties re-born so that Poland and her western Allies can be presented with a façade democracy. There is today in that unhappy country, 'Scaevola' asserts, a forged press, a secret police, a man-hunt for members of the Polish Resistance Movement—who are denounced as 'Fascists' and 'reactionaries'—wholesale deportations to Russia of 'undesirables', and armies of Soviet officials.

It is a baffling and disturbing chronicle, its implications almost as serious for Europe as a whole as for Poland herself. What exactly does Russia intend in Poland? Mutual recriminations fill the air. Only a thorough inquiry into the facts, followed by international arbitration, seems to offer a glimmer of hope of a solution which will be satisfactory—to the London Poles at any rate. But Moscow, by allowing only vetted correspondents to enter Poland and emerge with vetted stories, is scarcely aiding clear vision. Meanwhile this book must be classed as an essential document for the diagnosis (at a distance) of post-war Europe's ugliest ailment.

JAMES EASTWOOD

A PREFACE TO PRAYER

By Gerald Heard. *Cassell.* 7s. 6d.

Mr. Heard's theme is a great deal broader than the title suggests, and this book should please many readers whose interests are exclusively profane. Prayer, in Mr. Heard's sense, covers a number of phenomena which are known to other people by other names. He discusses, for instance, auto-suggestion, hypnosis, yoga, flagellation, catalepsy, æsthetic pleasure, insomnia, certifiable madness, extra-sensory perception (familiarly abbreviated to 'E.S.P.') and indeed almost all forms of mental and emotional activity which are not mere 'analytical and materialistic thought'.

Mr. Heard is the spiritual theorist of that group of world-forsaking, or at any rate Europe-forsaking intellectuals, which includes the poet W. H. Auden and the novelists Aldous Huxley and Christopher Isherwood, and which practises mystical contemplation and yoga exercises in or near the very heart of the profane world, Hollywood ('Gipsy' Rose Lee appears disconcertingly as a local *devoué*). This group has received numerous disapproving comments in the British Press during the war, but it is possible that VE-day may have been the signal for general forgiveness. Certainly, both Mr. Auden and Mr. Huxley have produced extraordinarily fine work in California. Mr. Auden appeared in London recently on his way to occupy Germany as a private in the American Army.

The general platform of the group is that man's self-consciousness has hardened into egotism; that naturalistic science and technology have brought the world to a dead end ('today mere facts are gorging and silting the stream of knowledge'), and that only a mystical technique can save us. This technique will be practised by an *élite*, who will evolve a new form of consciousness under whose guidance the rest of the world may safely proceed on its unredeemed way. This platform is similar to that propagated before the war by the German philosophers Heidegger and Jaspers, for whom the great majority lived in the condition of 'care' or preoccupation with the daily commonplace, and the few had transcended this condition to live at the level of 'anguish' and willing preparation for death.

Mr. Heard draws equally upon Christian, Vedantic, Taoist and Freudian sources. He finds that the Christian mystics were betrayed by the false cosmology of the churches and that Indian thought comes nearer to the truth. Perhaps the most engaging chapter is the third, in which Mr. Heard deals with a theme common in quite another type of literature to be found in Charing Cross Road—namely, flagellation. The ascetic practices of the celebrated Curé d'Ars are here described with what may seem to some readers to be unholy relish. Mr. Heard does not recommend scourging oneself with steel-tipped whips as a general practice, but he points out that the Curé's excesses were accompanied by well-authenticated 'miracles' of the kind (overturning of furniture, loud noises and fires) that is popularly thought to be the work of elemental creatures known as Poltergeists. Mr. Heard's explanation is that this saintly peasant generated in his powerful frame streams of energy which, as it were, electrified the house he lived in. He believes that practices of similar rigour, but more intelligently directed, may produce even more remarkable results in the future.

RAYNER HEPPENSTALL

Illustration by Frank Bowman from Four in Hand . . . *An Excursion. Three Arts Club, Naples*

polemic

will be a symposium of philosophy, psychology, æsthetics and sociology. The name **polemic** has been chosen because it suggests that we intend to encourage an exchange of opinions and ideas rather than to make propaganda for any compact system or predetermined outlook.

We assume that if language is finite, and if existence is infinite, every verbal proposition will be limited in its truth; and also since speech is inherited from the unscientific and magical past, its whole structure and vocabulary must be suspected to be less than precisely accurate as a means of explaining the universe. It follows that certainty, expressed in words, may always be false and reactionary.

Difference of opinion will therefore be understood as a natural reflection of the unlimited intricacy of the world we live in, and articles from more than one point of view, on a given subject, will be printed in each edition. At the same time, the editorial policy will not be quite unprejudiced; it will assume that separately during the last fifty years there have been four revolutionary developments which are significant for the future of human thought and behaviour:

1 The discovery of the unconscious by Freud

2 The tendency of philosophy, as a subject, to develop into a science of verbal meaning (semantics, symbolism, logical positivism)

3 The trend in the arts away from representation towards expression and construction

4 The evolution of marxism as the Faith of tens of millions of people in Europe and Asia.

polemic will be a medium for discussing these developments in relation to the theoretical issues of the day. It will be produced as a book this summer; it will be edited by Humphrey Slater, and published by Rodney Phillips at Premier House, Dover Street, London, W.1. The contributors will include:

GEORGE ORWELL A. J. AYER
STEPHEN SPENDER BERTRAND RUSSELL
C. H. WADDINGTON HENRY MILLER
RUPERT CRAWSHAY-WILLIAMS
JOHN ROTHENSTEIN EDWARD GLOVER
C. E. M. JOAD A. S. NEILL ADRIAN STOKES

LONG RANGE DESERT GROUP
By W. B. Kennedy Shaw. *Collins.* 12s. 6d.

This is at once a record and a romance. At times the author seems uncertain which shall take precedence. So passages occur when the reader, impatient with the names of individuals and the initials, inclines to give it up as too specialised a treatise for anyone not privileged to rove and fight in that gallant company of rangers and reconnoitrers who made up the Long Range Desert Group in Libya between 1940 and 1942. But there are passages, too, that reach the height of Barton or Doughty, or T. E. Lawrence. The author is best when he describes a sunset in the great sand sea that is as big as Ireland; the passage of the group across country untrodden by man these 5,000 years, and evening encampments on caravan routes more ancient than vanished Carthage.

Long Range Desert Group is the story of those British, Indian, New Zealand and Rhodesian volunteers who operated in the inner desert, away on the left flank of the Eighth Army, hundreds of miles behind the Axis lines and five hundred from their own base. They worked in unarmoured cars, generally without air support, to discover the enemy's intentions, wreck his grounded planes and round up his posts in the inner desert. Their success is exemplified in the lack of air support that stopped Rommel bombing our retreating forces, jammed on the coast road from Benghazi to El Alamein in the tragic summer of 1942; and their ability to maintain, for four months, an uninterrupted check on the enemy forces advancing (and later retreating) along that highway, through two observers, hidden thirty yards from the road verge, far behind the enemy's line, and 600 miles from their base. This road watch was relieved every ten days and it was never suspected. One wishes Rommel could have lived to read that chapter.

But though these may be the most sensational parts of an incredible story, so much in the book compares with them that the reviewer can only indicate the wealth of material from which the chronicler of the *Long Range Desert Group* weaves the amazing pattern of his tale.

The writer shows little regard for Italians as fighters or adventurers. But he pays high tribute to the Free French forces who dashed to the rescue from the Tchad territory, and he justly appreciates the friendly loyalty of the native population. (whom he persists in calling, generically and inaccurately, 'Arabs') who hid, fed and clothed so many of the group when they were stranded. The illustrations are worthy of the book. It would be impossible to give higher praise than that.

GEORGE EDINGER

OTHELLO'S OCCUPATION

By L. A. G. Strong. *Collins for The Crime Club.* 8s. 6d.

It is honest of Mr. Strong to write detective fiction under his own name; for if he were to adopt a racy pseudonym his work would still attract readers—he has a real grasp of the craft of serial surprise—and there would be no chance of some disgruntled reviewer, himself antipathetic to the genre, carping at the statement on the blurb of this present thriller: 'Mr. L. A. G. Strong's latest story of murder has all this distinguished writer's customary skill at character-drawing.'

It is very doubtful whether you will remember any of the people in this book, not even Messrs. Bradstreet and Ellis, the 'Tecs with a Difference. But you will certainly be captured by the atmosphere of the Kean-Macready Stage School, and find yourself agreeably lost in the emotional tangles of its students, any one of whom might have throttled, knifed or otherwise done to death the overdressed Miss Emmeline Vane.

The best thing about *Othello's Occupation* is its readability, whether it be judged as a Crime Club novel or as the holiday of an experienced busman.

REGINALD MOORE

STANDARD STORIES FROM THE OPERAS

By Gladys Davidson. *Werner Laurie.* 21s.

Opera should always be heard in an unfamiliar tongue so that the banality of the script can be decently veiled. The stories are usually on the same level. Even a first-rate tale like Merimée's *Carmen* is apt to look foolish and inconsequent when adapted to the needs of music, lyrics, acts and intervals. I have seldom understood what any opera was about, so I opened Miss Davidson's book with high hopes of learning some things I had always wanted to know. I was disappointed. One is amazed at the industry of an authoress who tells the stories (mostly very silly) of over 150 operas in 900 pages. But the result inevitably turns into something like a choreographic Bradshaw. The authoress writes in a high-falutin, artificial style that does not make the stories any more plausible.

There are many pictures, plain and coloured, but they are all undistinguished. There is also an appendix of composers' biographies and a catalogue of operas with the date and places of their first performances. This, from a reference point of view, is valuable and struck me as the most useful part of the book. Perhaps somebody will now write a book of Standard Stories from the Musical Comedies.

GEORGE EDINGER

LATEST FROM U.S.A.

HOT DOGS

It is a far cry from the days when Bloomsbury's 'iron cow' delivered its quota of milk, after the penny had been dropped in the slot, to post-war promises of Chicago's automatic canteen company when Americans will buy a packet of cigarettes, a pair of stockings, or a loaf of bread from machines which will flip back the correct change from any combination of coins. A new machine will deliver a fresh-cooked 'hotdog', complete with table napkin and mustard, for a 'dime' (sixpence). This machine, having cooked the Frankfurter in less than fifteen seconds with the electric current set off by dropping of a coin, inserts it into breadroll, and ejects it to the purchaser, who helps himself to mustard and napkin which are installed in the machine's side. Orange juice, 'fresher than in your own home', will be delivered when a dime dropped into a machine slot sets two hand-like gadgets into operation. Latter seize orange, hold it till knife slices it in halves, then press each half against reamer, juice being ejected into a paper cup. Yet another machine will supply 'soft drinks' by dropping a flavoured sweetened pill into a cup of iced water.

THE SOUP NUISANCE ENDED

There is, however, another type of invention—the result of spare-time activities of Brooklyn science instructor who delights in producing gadgets 'that fill long-felt wants.' His most recent numbers include pair of eye-protecting goggles for grapefruit eater, glass of goggles fending off spurting juice which runs on through little troughs, one beneath each eye, into small buckets.

Another is mechanical spaghetti fork, equipped with crank for winding spaghetti neatly round fork prongs, in preparation for safe transfer of delicacy towards the mouth.

The most interesting of all, perhaps, is a scientific soup-cooling spoon, which has tiny rotary fan attached above bowl.

For diner who *does not like soup*, but who feels compelled to accept a portion, a spoon, with hollow handle, allows the liquid to flow through rubber tube into waterproof receptacle concealed somewhere on his person.

DORIS SHERIDAN, New York
Exclusive cable to
World Review

CROSS-SECTION
OF THE WORLD'S PRESS

A. Crossman

Propaganda

DISCUSSIONS of propaganda are usually based on one of two approaches. Either a theory derived from the study of individuals is applied to the masses of people at whom propaganda aims, and the conclusions are drawn by analogy; or the mechanism of propaganda is studied, and conclusions about its effects are drawn from the nature of the methods used. This article has been written in the belief that neither of these approaches is by itself adequate. Propaganda is aimed at masses, and any approach which omits a study of the nature of mass reactions is incomplete.

Mass reactions and individual reactions are not necessarily governed by the same laws. Just as in physics the study of individual atoms presents an entirely different sort of problem to the study of the statistical aggregates of atoms which form matter, so the study of masses of human beings presents a different problem to the study of individual psychology. Mass reactions are also the reactions of statistical aggregates. Whereas the number of influences acting upon a single individual are multitudinous, there are usually a few influences whose intensity and extensity make them much more important than the rest in considering masses. Just as the behaviour of individual atoms cannot be predicted, but the behaviour of the statistical aggregates which make up matter can, so the behaviour of individuals in given circumstances may be open to doubt, but the behaviour of masses may be predicted with some certainty. An elementary example of this is the customary swing against the political party in power; that any particular individual will vote against the Government cannot be established without knowledge of the many factors affecting the individual decision. But that in the mass more people will vote against the Government than did at the last election is fairly certain. *Agenda*

New Burma Government?

BURMA is not yet wholly freed of the Japanese armies although these have been reduced to small dimensions. Already, however, the blueprint of Burma's future has been presented to the British House of Commons and endorsed by that assembly. The plan provides for an interim period of three years before the full restoration of popular government and for Dominion Status when the Burmans are ready for that form of rule.

There have been protests from Burmese Nationalists who are again in activity, that three years is too long a time for the reconstruction of the country. The answer is that it will be a miracle if the work can be done in that time, and it cannot be done at all without help on a big scale both in finance and planning. It is the intention, as Mr. Amery made clear, to associate Burmans as fully as possible with the constructive work during the three-year period, and the prospect of shortening that time depends upon Nationalists, like all other Burmans, putting their backs into work.

One necessary reform in Burma will be the restoration to the Burmese peasants of much of the land that has passed into the hands of Indians, who have bought in times of depression. There is probably more Indian than British capital invested in Burma, but the Burmese look to Great Britain to provide the funds for reconstruction. They are asking further that the money shall be a free gift. That demand cannot be conceded.

Repair of Pagodas

A CORRESPONDENT has pointed out an exception to our recent note to the effect that, in Burma, none will repair old pagodas as the merit of the act would pass to the original builder. This exception, he says, is the great Shwé Dagon Pagoda of Rangoon, by sticking gold leaf on which many thousands annually acquire merit.

The observation is correct, though it is doubtful whether gilding in that manner should be considered as repair. Our correspondent observes that the exception may be due to the fact that the Shwé Dagon is a national institution, royal in origin but belonging to the Burmese as a people. He quotes another instance in the Arakan Pagoda, where exactly the same custom obtains.

Before the Japanese occupation, the making of gold leaf was an industry occupying an entire street in the Rangoon suburb of Kemmendine. Practically the whole output was sold in little books of leaves to devotees at the Shwé Dagon. In places, the gold thus applied to the base of the pagoda now lies as much as an inch thick.

Future of Malaya

WHAT of the Malayan Rubber and Tin industries? Rubber plantations, many thousands of acres in extent, are hard to destroy, though machinery can be smashed and buildings demolished. But the coolie with his little knife, latex cup and bucket is the main factor in rubber collection, and he will speedily reappear. As for the tin, it is mostly alluvial and can be hand-dredged until steam dredgers are again available.

Malaya should make a rapid recovery once the Japanese are out of the way.

Ceylon's Vast Resources of Kaolin

THE establishment of an export trade in kaolin, or pure-white China clay, in Ceylon is recommended by Mr. D. N. Wadia, former Government mineralogist, in a memorandum on the post-war development of the mineral resources of the island.

The resources of Ceylon in kaolin have been found to be so extensive that even after making ample provision for the development of ceramic industries there are said to be almost inexhaustible deposits from which a very profitable trade could be built up.

In its chemical composition, texture, colour and plasticity, the refined China clay of Ceylon is said to be equal to the best Cornwall clays.

Realisation Comes to Siam

BY the middle of 1944, Siam began to realise that Japan was not going to win the war after all. The Americans had landed on Saipan. The Tojo Cabinet had fallen. Farther afield, Germany, the prototype of Japanese militarism, had been driven out of Africa and Italy had surrendered. The great invasion of Europe had begun. The small Siamese military clique were looked at askance, and by the end of July, Pibul was decisively defeated in the Assembly of People's Representatives in spite of the fact that only half of this body are elected, the other half being Government nominees.

In accordance with the Siamese Constitution, which dated only from 1932, when as a result of a bloodless *coup d'état*, it had succeeded a benevolent but absolute monarchy, Pibul and his whole Cabinet resigned. A new government of more liberal trend was formed under Major Kuang Kowid Abhaiwong, pledged to observe the Constitution and to better the condition of the people. The most significant comment on this change of government came from the Japanese themselves. Domei's Political Correspondent said: 'It cannot be truthfully said that the Pacific War situation had no bearing on the Siamese political situation: nevertheless the immediate reason for the resignation of the Pibul Cabinet lay in the People's Assembly's opposition to the Cabinet's political measures. While Marshal Pibul's political ability was highly regarded, criticism was raised recently in certain Siamese circles over his tendency to assume dictatorial authority.'

The new Government bent to its task of repairing the ravages of Co-Prosperity. Luckily for her, Siam is a great rice-producing country, and 80 per cent of her population are agricultural. In peacetime she had an annual export surplus of over a million tons of rice. Consequently, however much the Japanese occupation forces might need, there was no danger of starvation. But all the little luxuries and many of the necessities of a simple people were soon in short supply. The manufactured articles and the textiles promised by Japan were never forthcoming—lack of shipping being alleged, probably truly, as the cause—clothing, matches, cigarettes, soap, sugar, and many other commodities becoming scarce.

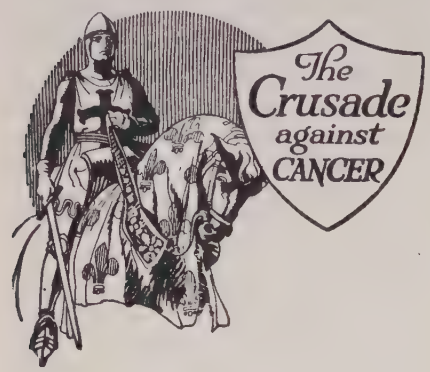
Great Britain and the East

Tito Attacks Britain

HARDLY a day passes without an unmeasured attack on the Greek Government by newspapers and broadcasts in Yugoslavia, Albania, Rumania, and Bulgaria. 'To southern Europe,' writes *Romania Libera*, of Bucharest, 'Greece constitutes an immediate danger. In the south of the Balkans we have—perhaps in miniature, but none the less dangerous—a new Hitlerite Germany. The experience of the Hitlerite war excludes any indifference towards the danger which imperialist, provocative Greece represents to peace and freedom.'

The whole campaign is evidently concerted. The Yugoslav official news agency differs from the rest only in adding accusations against the British authorities for alleged repressions of Slovene 'anti-Fascists' in Austrian Carinthia and in Trieste. As Greece is generally counted within the British 'zone of influence', attempts are made to picture the Balkan quarrels as parts of a jostling movement between two main allied 'zones'.

Potsdam has the chance to bring a new sense of restraint. The British Government has already satisfied itself that the Yugoslav allegations that Greek troops have been firing over their northern frontiers are groundless, and it has pointed out that a 'caretaker' Government, such as the Greek



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People are being treated—often successfully—for Cancer every day. But knowledge of this dread disease, its cause and cure, is far from complete. Until it is, there will be no respite for the indefatigable workers engaged on research and treatment. Cancer must and *will* be defeated. YOU can help. Send what you can spare towards the rising cost of essential equipment and supplies. No cause was ever more worthy—no need more urgent. Do it TO-DAY.

The Royal Cancer Hospital

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FULHAM ROAD LONDON, S.W.3

is, is not the Government which should press forward any claims for frontier rectification.

On its side the Greek Government has offered to let any independent commission investigate the charges of ill-treatment of Macedonians in Thrace.

The Times

U.S. Studies of African Problems

THE University of Pennsylvania, through its Committee on African Studies, is doing some very useful work with its objective investigation of various African problems, the results of which are being embodied in a series of African Handbooks made available in this country through the Oxford University Press. So far, six of these valuable monographs have been published, dealing respectively with the Government of French North Africa, the mineral and the food resources of Africa, the languages and Press of Africa, Colonial policies in Africa, and African labour problems.

Malayan Reconstruction

THE liberation of Malaya draws nearer, and it is therefore appropriate that public attention should be called to the future of the country after the Japanese invader has been driven out. As our readers know, this journal has had a series of articles, by Sir George Maxwell and other authorities, discussing aspects of the future administration of the country. The Association of British Malaya has put forward its own views and proposals on the subject, and more than one book has appeared on Malaya past and future. Latterly, *The Times* came out with an article by a 'Special Correspondent' who, however, did not appear to be too well informed on Malayan affairs, judging by some of the references and assertions in his article, which suggested a Malay Union under a Viceroy, with the native Rulers, after drastic treaty revision, sitting as members of his executive council. Especially unfortunate was a reference to '*the late* Sir Frank Swettenham', who, at the ripe age of 95, is happily still with us, and quite capable of giving his own views on the future of Malaya. At least, the article had the useful effect of drawing forth criticism from Sir Richard Winstedt, Rajah Brooke of Sarawak, Captain Gammans, Sir William McLean and others, and public debate on this subject is all to the good. Doubtless it will come before Parliament at the proper time. Some revision of the treaties is necessary, and it is reported that Sir Harold MacMichael has been charged with the duty of negotiating new ones with the Sultans.

Tristan and Pitcairn

PITCAIRN, in the South Pacific, now seems to be the 'loneliest island' in the Empire, for Tristan da Cunha has a meteorological station transmitting to South Africa. Some interesting comparisons between these two small communities may be made. Both are inhabited by people of mainly European stock, and number respectively about 250 and 180. Both were offered in the past more spacious and accessible quarters elsewhere, the Tristanians in the Union of South Africa, which they declined, and the Pitcairners on Norfolk Island, which many of them accepted, and have numerous descendants there today. Although both communities are necessarily inbred, the Tristanians, according to recent medical reports, appear quite healthy and free from signs of deterioration. According to Mr. Marc Greene, who describes his recent visit to Pitcairn in *The Spectator*, there is no material, but some slight mental, deterioration there, but the Pitcairners apparently need medical attention, and are not so healthy as the Tristinians. Presumably, the padre amongst the latter usually possesses some medical knowledge, and for the rest they manage among themselves, but Mr. Greene considers that Pitcairn should have a resident medical man. It also needs more marriageable women. Tristan adheres to the Anglican Church and Pitcairn to the Seventh Day Adventists. All such isolated communities should be in touch, perhaps by air, with medical resources in case of accident or serious illness. Tristan has benefited by the existence of a committee in London; perhaps some such external supervision, in Fiji, Australia or New Zealand, would help Pitcairn?

The Trusteeship Council

THE one important section of the new World Charter that is not founded on Dumbarton Oaks is the Colonial chapter, including the Trusteeship Council. The Dumbarton Oaks Conference did not deal with the Colonial problem, and, as pointed out by Lord Cranborne for Great Britain in an outstanding speech, that section had been entirely written at San Francisco. Lord Cranborne rightly considered it in some ways the most important chapter. After much close debate and negotiation, all the Powers concerned reached complete agreement on matters which affect the future of Colonial peoples all over the world. Further, it may justly be claimed that the general principles of Colonial policy adopted in it are founded on British precept and practice. It is only right that this should be so, since in this sphere it can legitimately be said that Great Britain has always led the way.

Crown Colonist

Stamp Deal Founded Fortune

MR. A. CHESTER BEATTY, the well-known mining magnate, who has extensive interests in Africa as chairman of the Selection Trust and a director of numerous other mining and financial undertakings, has revealed how he started his business career. When he was a 15-year-old schoolboy in New York he wanted to buy another boy's stamp collection, for which $60 was asked. The future millionaire had only half that sum, so he obtained a loan of the other $30 from his father and made the purchase. After retaining the stamps he wanted, he mounted the remainder in booklets and sold them, the proceeds being sufficient to repay the loan and replace $30 in his savings account. 'That,' he said, 'was the foundation of my business career.'

African World

R.A.M.C. v. Witch Doctors

A PARTY of East African askari sat laughing in the back of a truck as they returned to camp from their work. At the camp one of them was handed a letter from his home village, and the rest, eager for news, crowded round. The letter was from a witch doctor. It stated that the man's absence had resulted in his offending against a tribal custom, and that when his eyes fell upon a charm enclosed in the letter he would become dumb. A few hours later the man was admitted to hospital, unable to utter a word. The African was the victim of his own implicit belief in the power of the witch doctor, which made it impossible for him to conceive that he was other than dumb from the moment his eyes fell on the charm. The nervous state induced by this conviction robbed him of the power of speech.

When Psychiatry Fails

IN a big East African Army hospital are askari who for no obvious reason have suddenly gone deaf, dumb or blind; you may meet a man who roars, under the impression that he is a lion; others bark or mew. These men are not malingerers, but victims of hysteria, and their case represents a few of the problems with which the hospital's psychiatrists are dealing—and dealing successfully. Sometimes, however, the patient protests that cure will be affected only by the agency of his native medicines, used by his own witch doctor—who by the accumulation of generations of experience is often a skilled psychotherapist. Once the cause of mental strain has been removed the patient becomes normal again; by modern or primitive methods a cure is always effected.

Crown Colonist

'I see they are going to spend £120,000,000 to revolutionise the steel industry—so we might get some decent corsets!'

EVENING STANDARD

Administrative Reform in Bengal

RECOMMENDATIONS of a Committee of Inquiry into administration of Bengal include a number of interest to politically-minded West Africans. Chairman of the Committee was Sir John Rowlands appointed by the Provincial Governor, Mr. R. G. Casey. He hails from Australia, and that may account for what seems an original method for remedying defects in the machinery of government he controls, but which might not have been noticed by himself or to which his departmental advisers had not drawn his attention.

The Committee stresses that there has been a shortage of staff during a period of a century and a half, and that to this day there is no representative of government in every village in direct touch with district headquarters. No doubt there are good reasons for regarding this as a weakness of organisation in rural Bengal. Its extent and density of population may hinder adequate inspection by travelling officials, though 'circle officers' appointed for the purpose are mentioned. Villagers in West Africa usually manage their affairs quite well without external assistance. Their Heads think nothing of travelling great distances to lay complaints before higher authority when trouble arises. There is, however, need for more visits by sanitary inspectors and trained welfare workers.

The Report stresses that administrative reform cannot produce the results desired if the present 'outmoded system of land tenure' remains. That would certainly apply to many densely-populated areas in West Africa, though it is a nettle nobody dares to grasp, and ignored by those zealous in advocating change in other directions.

African Colonies and Regionalism

SOUTH of the Sahara, with one exception, Africa does not fall into clear-cut geographical or ethnical groupings, in so far as those groups are either being disturbed by European administration or by economic circumstances.

At first sight that seems rather a curious statement to make when you look at West Africa, for instance, which on the map appears to be in a single group. There are all West Africa, the British Colonies, the French colonies, Rhodesia, and the other territories, but they do not, in fact, form one group except by geographical location. The West African coastal areas are totally different from the West African interior areas, ethnically different, religiously different, and economically different. They happen, for a historical reason, to include a bit of the Muslim north and a bit of the truly Negro south in each, but they are two quite separate sorts of civilisation, yet they are in one colony under one administration. West Africa is by no means homogeneous. . . .

The only real piece of territory in Africa which I know of which is homogeneous in people is the Somali country, which is homogeneous except politically. It has been divided into three parts—British Somaliland, Italian Somaliland—and a piece usually known as the Ogaden, which is the Ethiopian Somaliland, but it has a fairly clear- cut boundary on the west and it is peopled only by Somalis.

Leaving that out of account and considering how Africa is conducted, as compared with the way it should be conducted, you will find that its only anomaly is in the way it grew up. One of the problems of African administration is to see what can be done to improve the administration of the continent as a whole.

There appears to be a growing sense that we are really after all very much the same thing and differ only in the speed of approach and sometimes slightly in the method of approach. We all want progressive self-government for Africans

(*Continued on page 77*)

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THE EFFICIENCY of the glands that secrete gastric juices are the true index of a man's age and powers. There need be no premature decline, with its usual accompaniment of indigestion, if the complex mechanism is not strained. What is known as rest-therapy is at once a safeguard and a widely prescribed treatment. Rest your digestion by a course of Benger's Food and you provide the conditions for its natural recuperation. Benger's Food soothes the digestion, allows it to build up its strength again and at the same time provides all the nourishment a healthy body needs.

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The active enzymes in Benger's Food partially pre-digest the milk which otherwise would give your digestion work when it should be resting. That's why Benger's is so soothing last thing at night. Your chemist and grocer sell Benger's; from 1/9 a tin.

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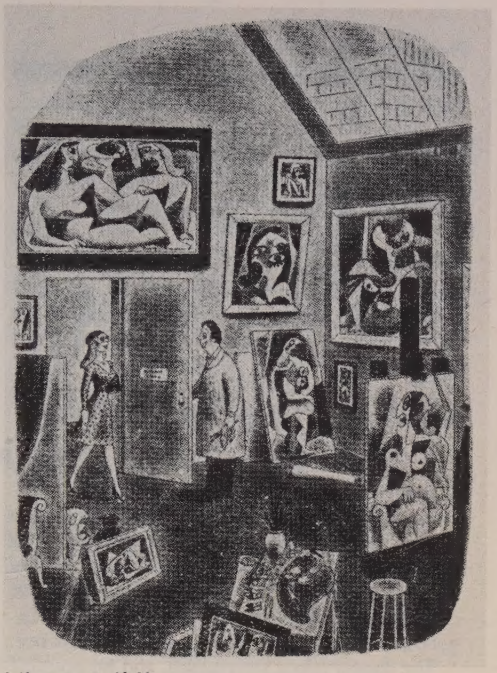
and African territories. There is no specifically political difference between the merits and demerits of direct and indirect rule, but I want to say something to remove the conception that direct rule is necessarily reactionary and indirect rule progressive. It is frequently the reverse. Indirect rule in Northern Nigeria in the last twenty years has certainly not been progressive; I doubt if it would be fair to call it entirely reactionary, but under direct administration progress would have been much quicker. The distinction or political label attached to direct or indirect rule is one I would like to see dropped as quickly as possible. We want progress towards self-government in convenient units of size within the political boundaries as they are at present established. *West African Review*

Dutch Nationalists Preparing for Snap Election

THE Nationalists are preparing for a snap election, which they are expecting after General Smuts's return. There is no information on this subject in official party circles, but there are, however, rumours of a Cabinet reshuffle, with all the present members remaining but with the work more evenly divided. In this connection it is known that Mr. Hofmeyr and Mr. Lawrence are overburdened, and the idea seems to be to appoint a thirteenth Minister to take over some of the work of these two Ministers. No names have been mentioned, but Mr. Pocock must be considered should such an appointment be made as he is a long-standing candidate for the Cabinet.

Meanwhile the Nationalists are stumping the Platteland in readiness in case there should be a surprise election; they are also collecting party funds all over the Union. In the Transvaal their principal speaker has been Mr. J. G. Strydom, joint leader of the party in the Transvaal, who—rather surprisingly—has emphasised that there is no danger of Communism in South Africa. If there ever is unrest among the natives, he said, there is no doubt that the Government can easily settle matters. He was replying to the Ossewabrandwag's appeal for the formation of so-called 'pick-handle brigades', for action against the natives. There was no need for such brigades, said Mr. Strydom. There was no danger of Russia interfering in South African internal affairs—in any case, not for generations—and the police and military are capable of dealing with whatever unrest may occur.

Preparations are being made for a short session of Parliament, possibly in September, mainly for the purpose of ratifying the San Francisco agreement.



'Ah, Miss Redfield—pretty as a picture this morning'
NEW YORKER

Sport Again

THE Transvaal is experiencing an unprecedented boom in sport, which was reflected in the record inter-provincial attendance, officially given as about 28,000 at the Transvaal-Western Province rugby match at Ellis Park, and the record attendance of 12,000 at the Germiston Callies Ground at Driehoek for the soccer match with Rangers.

Last of the Voortrekkers

PETER CHANDLER PRINGLE, the last living Voortrekker, whose father acted as schoolmaster to the children who took part in the Great Trek to form the Orange Free State over 100 years ago, will be 115 years old on Tuesday.

Pringle was born in Cradock, in Cape Province in 1830. His father, John Charles George Pringle, came from Scotland. Asked to what he ascribed his great age, he said: 'Honey, mealies, and fresh air'. He only recently stopped smoking his pipe. His memory goes back to 1837 when his family trekked from Cradock to the Free State. He remembers his mother fleeing with him to the mountains when their farm was ravaged by the native chief, Moroko, during the Basuto wars.—Reuter. *South Africa*

Pleasure at the Helm?

I AM sure that neither the Minister nor any other Hon. Member has any objection to blondes as such, but anybody with experience of flying would feel that the machine was in less competent hands if a blonde was at the controls while the pilot was in the lavatory. FRANK BOWLES, M.P.

Gen

'No Dice'

LEASE-LEND is now operating in psychical research. The Society for Psychical Research are experimenting to ascertain whether mind can influence matter when people play dice.

The gossip-writer of the London *Star* reported that the S.P.R. were spurred on to persevere with their experiments when they received a report from Duke University, North Carolina, where Dr. J. B. Rhine stated that positive results had been obtained. Rhine has devoted ten years to 'prove' that the state of a gambler's mind can influence the fall of dice.

When you hear Negroes and American soldiers shouting colourful exhortations when they play crap games, you will know that they are conducting research.

Psychic News

Any girl can look glamorous. All you have to do is stand still and look stupid.

Hedy Lamarr

CORRESPONDENCE

Watch the Scientists

SIR,—If the science-atheist materialists had been placed under an international system of strict supervision as long as two hundred years ago, we might have saved, not only the outward forms of civilisation, but human sanity and general intelligence, above all, human privacy and independence.

The danger is not yet realised, and no political formula can meet it—in fact the only thing that can meet it is individual personal force of will—to insist on reasonable independence and privacy however viciously it is attacked.

The coming danger is dictation by technicians (particularly as regards radio powers and ray television) backed by power-finance. Who is to contradict their assertions? Their fiat goes forth, mass examination of humanity like cattle in a stock-yard, vivisection of human beings, if necessary (or stated by the science dictators to be necessary) for some particular formula.—And all under the cloak of bringing 'benefits' to mankind. 'Telepathy', for instance, by atomic pressures on the brain to bring vision to the blind—I don't think. That would merely rouse an exaggerated condition of conscious and subconscious memories and gradually drive the blind person mad. But no. The scientists would say otherwise. And they are the gods of the future whom all must bow down and worship in their 'omniscience'. Especially now they have a formula of atom bombs. What price free speech in public places—or private places for that matter?

JOYCE MERCER, London

Too Much Materialism

SIR, I can only assume that Mr. Andrew Gray has been listening to commercial radio for so long that he has lost any standard of listening whatsoever. With sublime naïveté we are informed that we can grow 'accustomed' to the sirens.

Mr. Andrew Gray seems in his listening to have got a trifle too accustomed to the materialistic outlook which assumes naturally that radio is just another field of commercial competition. The object of this competition, we are assured, is perfection. Perfection is the selling of aperients by the ton to the crooning of the latest £1,000 a week 'star'.

As the American quoted by Mr. Gray so aptly puts it '. . . those commercials have made American radio what it is today'!

I for one prefer the 'austere air of the B.B.C.' and their apparently unprofitable efforts to use the air as a medium of artistic expression.

R. S. BROWN, London

Britain Did It in 1859

SIR, I noticed a cable in the current issue of WORLD REVIEW from John Fleming in which he speaks of 'New Dentistry' in Brooklyn, U.S.A., where a dentist has replaced a tooth after root-filling it.

I would like to refer him to a book called 'A System of Dental Surgery' by Sir John Tomes, F.R.S., published by J. & A. Churchill, London, in 1887, wherein is contained a lively discussion upon replanting or replacing teeth which have been knocked out. Tomes advocated in 1859 (1st edition) sterilising and root filling such teeth and a refinement was proposed by a Mr. Finlay Thompson which consisted of inserting a minute gold tube through the root to the surface of the crown, to allow drainage. The orifice of this tube was later closed by a fine gold wire burnished over the opening.

Thus it would appear that either the Brooklyn dentist is unaware of the work of Sir John Tomes, or that the term 'New Dentistry' was an inadvertent error. H. SHERWOOD, London

COMMON COLD

Common sense . . .

THE common sense approach to the problem of the common cold is "Serocalcin" and people who maintain that colds are "inevitable" ignore available *facts*. For more than eight years "Serocalcin" has been prescribed by the Medical Profession and the efficacy of "Serocalcin" for treatment or prophylaxis *in some 8 out of 10 cases* is now a matter of established *fact*.

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"Serocalcin" (reg. trade mark) is a sulphoguaiacolic plasma precipitate which enhances the resistive capacity of the body against invading organisms that cause colds. It is contained in small tablets, easy and pleasant to take.

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Three tablets, three times daily, will usually clear up a cold in 48 to 72 hours.

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Two tablets daily, for 30 consecutive days, provide immunity in some 8 out of 10 cases for a period of 3 to 4 months.

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There are no "drugs" in "Serocalcin" and consequently no unpleasant reactions. Treatment or prevention can be given to children with perfect safety.

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A treatment pack of 20 "Serocalcin" tablets costs 3/4½ (inc. tax). The full immunizing course of 60 tablets costs 8/5½ (inc. tax). All who suffer from the common cold are invited to send 1d. stamp (to comply with regulations) for booklet "Immunity from Colds."

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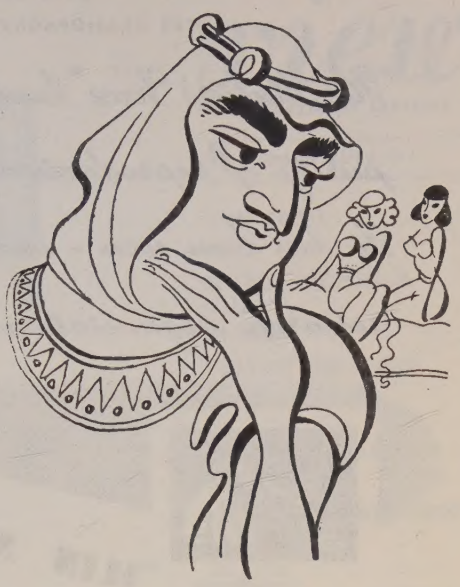

There was a young sheik
of Algiers,
Who said to his harem,
" My dears,
Though my beard was so stiff
It's been softened by Jif—
I've not been so clean-shaven
for years."

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